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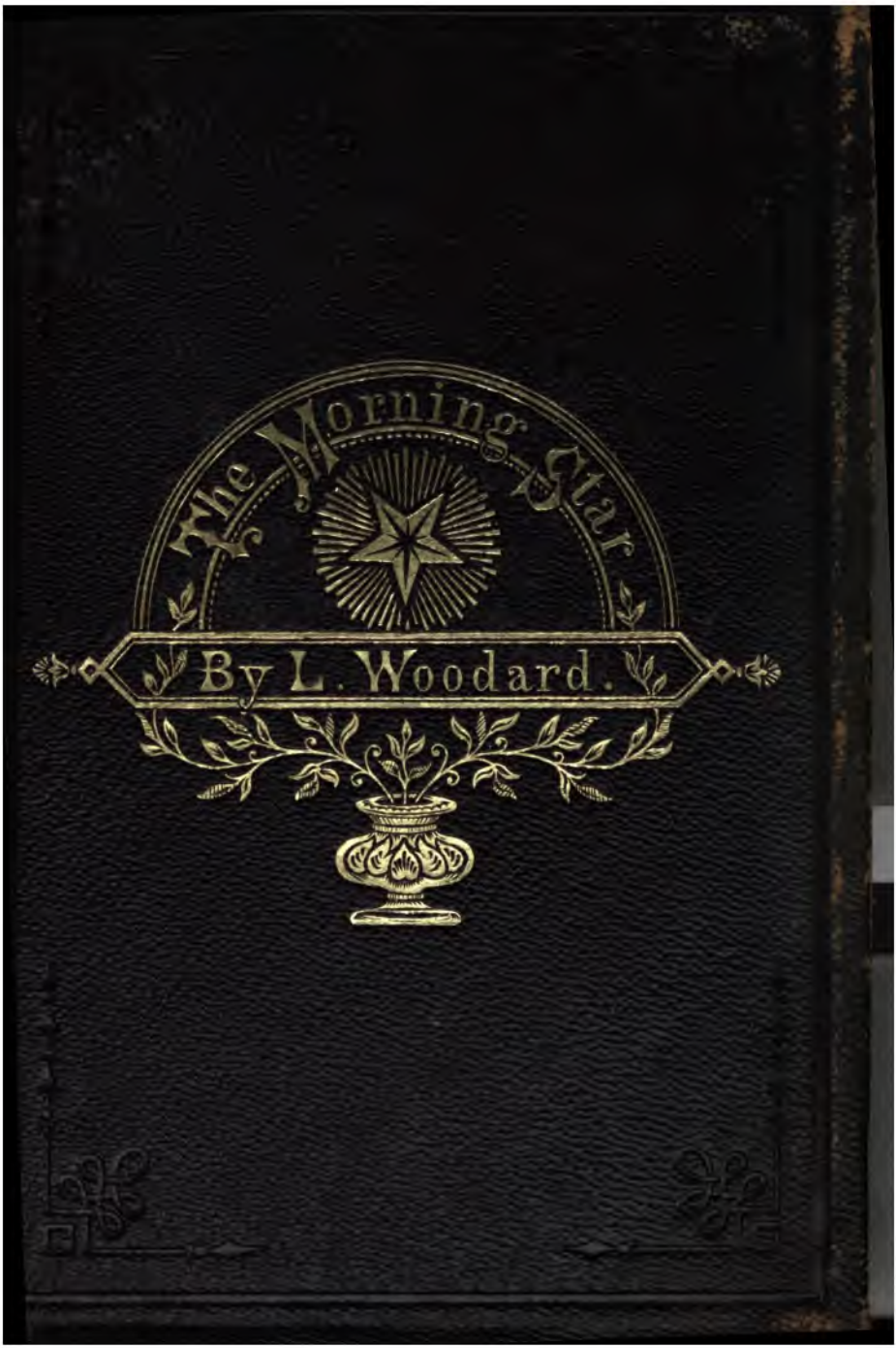
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THE MORNING STAR!

A TREATISE

ON

THE NATURE, OFFICES, AND WORK

OF

THE LORD JESUS CHRIST.

BY

LUKE WOODARD,

Minister of the Gospel of the (Orthodox) Society of Friends.

"I am the Root and the Offspring of David, the Bright and Morning Star."

NEW VIENNA, O.

Friends' Publishing House Press.

1875.

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DEDICATION

TO

My Lord and Savior Jesus Christ,

THE CROWN OF MY HOPE,

And the Bright and Morning Star:

TO

My Dear Wife,

My Companion in the Service and Faith of the Gospel:

TO

My Beloved Children,

To whom the Name of Jesus is Precious:

AND

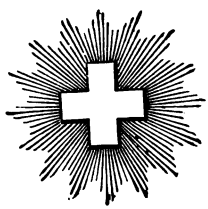
To All My Personal Friends,

This Volume

IS DEDICATED WITH THE LOVE OF

THE AUTHOR.

New Garden, Indiana, Eighth mo. 17, 1875.



INTRODUCTION.

Who has not observed, when the night was far spent, one star just above the eastern horizon, distinguishable from all the others by its peculiar brilliancy, and the steadiness of its light? It appears to be born of darkness, and to spring from the earth. The last sky-sentinel of night, the first bright harbinger and herald of coming day, it seems to linger about earth, and yet steadily to rise toward mid-heaven, until the risen sun absorbs, not eclipses, its gentler light. This is the Morning Star. How fitly emblematic of Jesus Christ, who said, "I am . . . the bright and Morning Star"!

"Made of a woman," rising out of obscurity, *apparently* of the earth, yet really from heaven, he rises by a power unseen, "increasing in wisdom and in stature, and in favor with God and man," until he becomes the wonder of the nations! While a man among men, he is fairer than the sons of men, and has no parallel among them all. He is a Divine Man—*God* manifest in the flesh! He is the light of the world, and the brightness of the glory of the invisible God! He is the *Sun of Righteousness*, and the Light of the Eternal City! "His name shall be called *Wonderful!*"

"There shall come a *Star* out of Jacob, and a Scepter shall rise out of Israel," Numb. xxiv: 17. Thus, ages before the Messiah came, his coming was foretold: and his birth was indicated to the wise men of the east, by the appearance of an extraordinary Star, the acknowledged emblem of a God. It was surely

appropriate, then, that He, who was so pre-eminently glorious, and whose mission is to dispel the moral darkness that envelops our earth, should be symbolized thus.

Of "Jesus Christ, the same yesterday, to-day, and forever," present when the morning stars sang together, and all the sons of God shouted for joy; who is now the upholder of all things, and will finally proclaim, "Behold, I make all things new"; who will be adored by all his redeemed hosts as the Alpha and Omega, the Beginning and the Ending, the First and the Last; of him, *my* light and *my* song, and who also is become my salvation, have I attempted to speak in the present volume. May his wisdom guide both writer and reader, leading us safely along that "path of the just, which is as the shining light that shineth more and more unto the perfect day," until we shall see him as he is, beholding that glory which he had with the Father before the world was.

"Watchman! tell us of the night,
What the signs of promise are:
Traveler! o'er yon mountain height,
See that glory-beaming star!

"Watchman! does its beauteous ray
Aught of hope or joy foretell?
Traveler! yes, it brings the day—
Promised day of Israel.

"Watchman! tell us of the night,
Higher yet the star ascends:
Traveler! blessedness and light,
Peace and truth its course portends.

"Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own:
See! it bursts o'er all the earth!"

PREFACE.

Although, as Solomon says, "of making many books there is no end," although there are already more good books than any man can read, still, I have thought there ought to be one more, and so I have written it.

I do not pretend that it is a better book than thousands of others written on the same, or similar subjects, but I have not hitherto met with any that embodied, in one small, convenient volume, all the various points herein presented—some of which seem to me to be of special importance just now, in view of some modern forms of error and skepticism.

I have endeavored to present the various points of doctrine touched upon, in their scriptural light, carefully avoiding all speculation. It has also been my aim to make a practical application of each subject. And while my work undoubtedly has its defects, and while he who reads it, either in search of something to find fault with, or with a hope to find gratification for a curiosity-seeking mind, will doubtless lay it aside unsatisfied, I indulge in the hope that many will read it who will be delighted and impressed, not so much with the ability of the writer, as with the excellence of Him who is its theme. But, while I have endeavored to present the great truths of the gospel, my readers will miss my aim if they appeal to my book *in lieu* of the Bible, in their investigations of doctrinal truth. I sincerely desire that all who read it may do neither more nor less in regard to it than "*search the Scriptures, and see whether these things are so*," and in so far

as they find what I have written to be supported by the Inspired Test, *and so far only*, let it be practically accepted.

One leading thought has animated me in the preparation of this work. It has been this: I have often proclaimed to a sinful world a Savior's love, and the great salvation. It is the joy of my heart. With the eminent S. Grellet I can say, when I see the moral darkness, sin, and misery that are everywhere apparent, on the one hand, and the unsearchable riches of Christ as an all-sufficient remedy on the other, "I could wish that I might have the life of a Methuselah, or that the sun might never go down," that I might do the greater share in turning men from darkness unto light, and from the power of Satan unto God.

But this may not be. My life will soon reach its close, my tongue be stilled in death. That I might still publish the "good news" when no longer able to do it with the living voice, I have embodied my thoughts in "THE MORNING STAR," which, though it may be read with indifference by strangers, will, I trust, be read with both interest and profit by many of my numerous personal friends, when the heart that dictated it shall have ceased to beat, and the hand by which it was penned shall have moldered in the grave.

But, whether any benefit shall result to others from my efforts, I may never know. However this may be, I shall still take some satisfaction in the thought that I was prompted by a sincere desire to advance nothing but the truth; and though I may have done little for others, I feel the work has not been performed without some benefit to myself.

> "But all is in His hands whose praise I seek—
> Whose frown can disappoint the proudest strain,
> Whose approbation prosper *even mine*."—COWPER.

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THE MORNING STAR.

Chapter I.

A PERSONAL CHRIST.

CHRISTIANITY, as an ethical system, has been praised, not only by sincere Christians, but by infidels, who have acknowledged that the excellence of its maxims and precepts is not only unsurpassed, but unequaled by any thing besides that was ever uttered or written. But while I admit all this, to *me* its chief excellence is Christ himself—a real personal Christ.

In viewing Christianity as an abstract system, as it is

sometimes presented to us, one feels very much as we do, after years of absence, on visiting the old homestead, the home of our childhood and youth. There is much there that seems dear—the old dwelling, its surroundings, the entire scene—there is no other place like it. And why is this? Not that there *is* no other spot really so lovely, but because there were once in and around that dwelling objects of endearment; and as you approach it once more, they seem to assume living forms around you again. But when you tread the silent halls, and no fond face smiles upon you, no words of welcome greet you, the vacancy of the chambers around you has its counterpart in the chambers of your heart. How you miss the loved ones whose presence once constituted the attraction of that spot! Father, mother, brothers, sisters, are all gone; and the heart longs for those lost objects of personal affection; and for want of them, though the sky above is just as blue, the brook beneath as clear and murmurs as softly, the old elm waves its boughs just as gracefully, and among them the birds flit as merrily and sing as of yore, the heart still feels a sense of vacancy and disappointment.

Thus an abstract Christianity—that is, Christianity taken apart from its personal Author—excites fears it does not allay; inspires hopes it does not meet; creates longings it does not satisfy, and by its brighter light, which more clearly manifests our need, makes our condition more sad because of the contrast. The heart, in painful consciousness of want of personal sympathy, puts out its affections

like blind antennæ feeling for some real object to love, and from which to receive love in return.

To this instinctive demand of our spiritual being may be traced the hero worship and manifold idolatries of the pagans of all lands. They personify those qualities they admire on the one hand; and, on the other, they adore what they find, or imagine they find, as the personification of the admired quality or qualities; hence their deified heroes and their idol gods.

Our wise and beneficent Creator has made adequate provision for this demand of our being, in not only making known to us the unchangeable principles of truth and goodness, but also in presenting to us truth and goodness, personified in the person of Jesus Christ, who says, "I am the Truth"—in making known to us himself. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ*," 2 Cor. iv: 6. "The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," John i: 14. "He that hath seen *me* hath seen the *Father*."

He has not only set before us his law to inform the understanding, and sent into our hearts the influence of his Spirit to quicken us, he has also sent to earth his Son, "the express image of his person," to take away our sin, and win our love and the allegiance of our hearts.

A merely preceptive religion has never shown itself

sufficient to effect man's moral redemption. The precepts of Socrates, much above the prevailing philosophy of his age, and approaching here and there the moral standard of the Decalogue, left Greece where Socrates found it,—proud, voluptuous, and "lovers of pleasures more than lovers of God." The law of Moses, the proverbs of Solomon, and even that unrivaled system of ethics embodied in the Sermon on the Mount, have not within themselves power to emancipate the human heart from its natural bondage to sin and self. In the language of another, "For man's moral redemption, neither the teachings of the Old Testament, nor the precepts of the New, will suffice. Incarnate perfection, in a form which we can love, and can lovingly obey and follow, is essential. Mere moral teaching has but an auxiliary office and partial efficacy. We *know* better than we are, or do. We may know the right, and yet pursue the wrong. We need motive, constraining motive; and motive is but another name for emotion, feeling; and feeling is personal, and needs a personal object to excite and sustain it. Abstract moral precepts can never command sacrifice or suffering for their sake. For the Christianity without Christ, which is sometimes placed before us, for goodness abstract, not incarnate, no man would ever have died; but when Stephen 'saw Jesus standing on the right hand of God,' it was sweet to die for him.

"If you will trace any good life, or the successive acts of any good life in the governing motives, you will always

find that these motives resolve themselves into the personal element—love, loyalty, reverence, or some disposition or affection toward a person or persons. Here are two men exposed to like temptations. One has stood firm; the other has fallen. You will find that the safety of the one, when not due to fixed religious principles, was due to some hold which virtue had on his *affections*—perhaps to the example of a saintly father; perhaps to the memory of a mother, or a sister in heaven; perhaps to the thoughts of a pure and happy home-circle, on which he will not bring pollution and misery; perhaps to a virtuous friendship, of which he will not become unworthy. Yet, as we know only too well, these human loves, strong though they be, are not impregnable, can not resist the fiercest assaults of temptation. But if there be one whose principle is beyond bribe, who can hold fast his purity and integrity even when 'where Satan's seat is,' it is because he has found more than father, mother, sister, brother, friend or home, in the blessed Jesus, whose words to the trusting loving soul ever are, 'Though thou pass through the waters I am with thee, and through the floods they shall not overflow thee.'

"The testimony of Christian consciousness in all ages bears witness to the Christ-born and Christ-ward tending character of all that gives strength and beauty to the life. The personality, the presence, the felt sympathy of Jesus, have been might and joy to the saints in all generations; and the more arduous the service, and the greater their

trials, all the more highly have they prized His companionship and love; and in the same proportion has been their ascription of blessing and honor and glory to the Lamb. We crave support and companionship; yet there is in every life-work so much which is peculiar to itself, that, as regards the sympathy even of the nearest and dearest, the true and loyal soul must often say, 'I have trodden the wine-press alone.' It is this loneliness, to escape which so many turn aside from or loiter on the way of duty, that Jesus comes in to fill, entering with profound fellow-feeling into the unspeakable portions of our experience, pitying and soothing the groanings that can not be uttered. While we learn from his example as we could from no impersonal precept, the fullness, the height, the depth, and the inwardness of the divine law, we are enabled, as by no other help, to incarnate that law in our lives. Duty, else doubtful and weary taskwork, to him who looks to Jesus is illumined by his footprints, gladdened by his communion, so that the soul's voice is:

'No, my dear Lord, in following thee,
Not in the dark uncertainly,
This foot obedient moves;
'Tis with a Brother and a King
Who many to his yoke will bring,
Whoever lives and loves.'"

Far back in time, when the natural world had but recently emerged from chaos at the creative fiat, "Let

there be light," "by one man sin entered the world and death by sin;" "And ruin drove her plowshare o'er creation," and moral darkness and chaos succeeded. Again the fiat goes forth. And God said, "Let there be light, and there was light." The Morning Star appeared in the promise, and even then by his Spirit, shining through the dense cloud that brooded like a pall over the new world. What though the media through which it passed refracted its rays! the darkness comprehended it not; the light was in its own nature pure, and its source was divine. That Star, then dimly seen, was the Star of Bethlehem, and was to be revealed in the fullness of time as the "Sun of Righteousness." No one who reads these lines doubts of whom I speak. It is the Redeemer of the world. He is the *subject* of the Bible from Genesis to Revelation. Obliterate from its pages all reference to Him and His mission, and it would be an unexplained and an inexplicable riddle. It would be history without an object, narrative without a point, biography without a purpose, poetry without meaning, and prophecy without fulfillment. But a personal Christ, promised and revealed as the Savior of a lost world, once seen to be the theme of the sacred writers, and all becomes plain and easy of solution. They speak of him as the One that was to come, and then of him as having come; of him on earth; in heaven, at the right hand of God; in the hearts of his people by the Spirit; his nature, his mission, his second and last coming to judge the world; and his glori-

fication in the final salvation and ultimate triumph of his church—these, in the varied language of history, prophecy, poetry, and biography, are the events which adorn the inspired volume, and because of which it is "able to make thee wise unto salvation through faith in Christ" himself.

Chapter II.

CHRIST PROMISED.

PROPHECY.

"We have also a more sure word of prophecy."

Why the coming in the flesh of Him whose mission was to save the world was delayed for so many ages, is one of the secret things that belong unto the Lord; whose only solution can be found in this: "Even so, Father, for *so* it seemed good in thy sight." There appears, however, to have been a twofold advantage gained by the postponement. In the first place, ample time was given for the world's need of redemption to be fully developed, and to demonstrate most clearly man's own utter impotence to effect it. In the next place, it gave time for the Most High to "prepare the way of the Lord," by oft-repeated announcements of his approach.

Coming as *the sent* of the Father to save the world, it was of the utmost importance that the world should be apprized of his coming, and be furnished with the most indubitable proof of his divine authority and mission,

and the minds of men be furnished with the means of recognizing him as the Savior of the world. This was all important, that they might be saved from imposture on the one hand, and have a solid basis for their faith on the other.

God alone certainly knows the future; and any fact or system of religion that is clearly attested by well-authenticated prophecies, is certainly stamped with the seal of heaven, and stands vindicated by God himself, and must, therefore, be true. The conditions upon which prophecy becomes a proof of the nature just mentioned are threefold. In the first place, it must be known to have been uttered prior to the event that purports to be its fulfillment; in the second place, it must be of such a nature as to be beyond the range of mere human sagacity—that is, such a thing as by the known course of events, or by the uniform law of cause and effect, could not have been anticipated as either certain or probable; and in the third place, it must be known to have been fulfilled. It is only when all these conditions are fully answered that any utterance or utterances can serve the purpose of authenticating the claim of any one as being a prophet of the Most High, and of establishing his teaching as being of divine authority; hence the first inquiry we make when any thing is mentioned as a *fulfilled* prophecy, is, "Was that thing clearly foretold?" The next inquiry, the first being established as a fact, is, "Was there not something to render it probable?" And in regard to an unfulfilled prediction, men

look for the fulfillment to settle the question whether it were a true or a false prophecy.

To illustrate: If some one should produce a manuscript purporting to be of a prophetic character, in which the secession of the Southern States of this Union and the attendant war, and the consequent overthrow of American slavery, should be mentioned, we would naturally ask, "Was this really written before any of the events named occurred?" Unless that fact could be established, it would pass as an attempted deception. But if, on the other hand, the person whose name it bore was known to have died before said events transpired—if, by a comparison with his other writings, it bore the marks of being genuine—that is, of being penned by the hand of the individual whose name it bore—if the same manuscript contained items of current history, in proper order and with known historical accuracy, embracing both public events and numerous affairs in the private life of certain individuals—if, in addition, some of these individuals should be found still living, who should testify, without any opportunity of conferring to arrange their testimony, that they knew the individual whose manuscript was under review, and that the facts touching their own private lives, together with those relating to public affairs, were substantially correct: and further, if they should all agree in saying that they had heard him in his lifetime utter that self-same prophecy, and had during his lifetime read the paper in question, all reasonable ground for doubt as to the fact that the alleged

prophecy was uttered antecedent to the events themselves would be removed.

The investigation would next turn upon the question of previous probability. And since national revolutions have occurred so frequently in the history of the world, and since the known antagonism between the Northern and Southern States had long been so intense that a rupture might reasonably be expected, and if so, the overthrow of slavery would be highly probable, the supposed prophecy might be set down as the conjecture of a far-seeing and sagacious man, and would hardly gain for him the reputation of having been inspired supernaturally by the Omniscient One. But if, in addition, the year when the rebellion first began should be mentioned, and the time during which the war should continue, the assassination of the president in a theater by a stage actor, and many other similar events, should be minutely named, all of which were known to have occurred, it could no longer be doubted that he who uttered these predictions was influenced by more than mere human sagacity, and was inspired of the Lord.

And should the same manuscript proceed to mention other events yet in the future, relating to both this and other countries—for example, that the various governments of Europe should undergo a general revolution, and that certain kings should, in the year 1900, combine to subjugate the United States; that, after seven years war they should succeed, and should establish a monarchical form

of government, which again, in the course of twenty-five years, should be superseded by revolution and a republic; these predictions would derive no inconsiderable degree of weight from the well-known fact that the previous predictions of the same individual had been accurately fulfilled, and would doubtless be carefully preserved, and the accomplishment of the events in due time expected; and should *they* also afterward be accurately fulfilled, the additional fulfillment would be an additional proof of the fact that the *real author* of all these predictions was God himself, and that the man who uttered them was the messenger of God, and the doctrines for which he claimed these prophecies as a proof, were certainly true. Thus, the evidence would be cumulative, and it would increase with the lapse of time.

It would be interesting, and not unprofitable, to enlarge upon this topic in its application to the present branch of my subject, but as I am not writing a book on the evidences of Christianity, so much as treating this subject incidentally, I can not greatly elaborate this topic.

Suffice it to say, that the three conditions previously mentioned are all fully answered in reference to the prophecies concerning our Lord and Savior Jesus Christ.

That some such event as the coming of Christ, an extraordinary character, and some such general revolution in the religious systems existing among men, as that effected by Christianity, is repeatedly mentioned in a prophetic way in various books of the Old Testament scriptures, is

too evident to require proof. That Christ and Christianity, and *they only*, fully answer those predictions, is equally manifest. If, therefore, the books containing these prophecies were written prior to the advent of Christ, and the ushering-in of the Christian religion, the accurate fulfillment of those varied and numerous prophecies relating to Jesus of Nazareth proves that God, *the All-knowing*, was their author, and that that system of truth thus confirmed, is the truth of God; in other words, that what they say of him who is the subject of their predictions, is most certainly true. Otherwise God lends his sanction to an imposture and a lie! which is too preposterous to be entertained for a moment.

That the books of the Old Testament antedate those of the New Testament, is generally admitted; and were it not, is susceptible of logical proof. They are known to have been translated into the Greek language more than two hundred years before the coming of Christ; they were in the hands of the Jews, and regarded by them as inspired writings at the time of his coming; frequent quotations were made from them by Christ and the apostles, to prove his claim to the Messiahship. And when he asserted this claim, saying, "Thus it is written;" exhorting the unbelieving Jews to "Search the Scriptures," adding, "for they testify of me," it would have been easy to prove that claim to be ill-founded and blasphemous, had there not been an exact agreement between those prophecies to which he constantly appealed and

himself, and the events connected with his life, as their object. The prophecies speak definitely of One to come. Christ claims to be that One; and the fact that the Jews, his inveterate enemies, while they denied him as being the Messiah, did not disprove that claim, proves that they *could not do it.* Else would they not gladly have done it? Deception, under such circumstances, was a moral impossibility; and those who rejected the Lord against such proofs were without excuse.

The prophecies, by which the truth of Christianity is attested, and the divine character of Jesus Christ is proved, are twofold in their nature; that is, they are both direct and indirect. A part of them relate directly to him, and others to other individuals; to nations, cities, and kingdoms. The direct prophecies, or those which refer to him, are so minute, and so various, as to render it impossible to mistake in their interpretation. For instance, it is said he should descend from Abraham, Isaac, Jacob, Judah, and David. Now, with a posterity so numerous as that descending from the patriarchs, it is no small confirmation that the descent of our Lord can be traced backward through carefully preserved genealogical records to each one of those patriarchs. In addition to this the place *where* he should be born is foretold by one prophet, the time *when* he should appear by another; his miraculous conception by another, as also his sacrificial death. And still more minutely,—that he should be betrayed by one of his friends; his dying with the two thieves (he

was reckoned with the transgressors); his burial in the tomb of a rich man; his resurrection; his riding on a colt; working miracles, such as opening blind eyes, unstopping deaf ears, healing the lame; that his garments should be parted and lots cast for his robe or vesture, together with many other particulars, are specifically foretold. Has any other individual ever existed of whom these things are true, or of whom any considerable portion of them is true? No; among the many false Christs—the many that have said "Lo, I am Christ," none have succeeded, if they attempted it, in establishing that assumption by an appeal to prophecy. But when Jesus of Nazareth repeatedly authenticated his claim by saying, "Thus it is written," and that, too, in the hearing of his enemies, who daily sought occasion against him, by stratagem, by entangling him in his talk, they were silent as to any charges of an unsupported assertion in the direction of which we are speaking. They had all the prophetic books in their own hands; and if even in the smallest matter they could have shown that Christ did not answer to prophecy, they would gladly have done so. Again I would say, the fact that they did not, proves that they *could not*.

But of what use are the indirect prophecies? It was the design of the Almighty in inspiring his prophets to foretell future events, not only to confirm his people in *the hope of One to come*, who should reign upon the throne of David, whose kingdom should be an everlasting kingdom;

but also to preserve a church recognizing only himself as the true God. To this end prophecy must have a present fulfillment. Of this nature were the prophecies of Elijah concerning drought for three years and six months, and then of rain; Elisha's prophecy of plenty in Samaria; Isaiah's prophecy of the backward movement of the shadow on the dial Ahaz, and other similar ones. When these prophets denounced the idol gods after which the backslidden church had turned, and proclaimed the *Lord alone* to be God, these fulfilled utterances were the sufficient proof that those who uttered them were inspired, and the religion which they proclaimed was the true one. And furthermore, when the Lord's people now had such indubitable proof that these holy men were messengers of the Lord, they were prepared to give full credence to those predictions which related to events still future to them, such as the promise of a Savior. Thus they were enabled to live and die in faith, "not having received the promises (fulfilled), but seeing them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. xi: 13. As the prophetic declarations related to the different ages, each generation was furnished with proof in the way of fulfilled prophecy, of the truth "the Lord our God is one Lord," and the hope based upon the promise of a coming Messiah brightened and gathered strength with the progress of the ages.

Some of the indirect prophecies have a progressive

fulfillment. Such, for example, as the dispersion of the Jews; the downfall and perpetual desolation of Babylon, Nineveh, the Assyrian and Egyptian monarchies; the overthrow of Jerusalem, Tyre, and other cities of the East; and the extensive prevalence and continued propagation of Christianity. Now, although our holy religion is not confirmed by present miracles as during its first history, yet a proof no less strong is found in those prophecies which are to-day being fulfilled in the most remarkable manner.

There is no evading the truth that God, at sundry times and in divers manners in times past, spake unto the fathers by the prophets; that he hath also spoken by his Son, and that the book which contains these remarkable predictions is of divine authorship, and should be devoutly and thankfully accepted, not as the word of men, but as it is, indeed, the word of the Lord; profitable for doctrine, for reproof, for correction, for instruction in righteousness; and, testifying of Christ, is able to make thee wise unto salvation through faith in him.

Chapter III.

CHRIST FORESHADOWED.

TYPES AND ANTITYPES.

That dispensation which preceded the ushering-in of Christianity, and by means of which the world was to some extent prepared to receive it, was not only prophetical, it was also typical. By its types, no less than its precepts, "the law was our schoolmaster to bring us to Christ." A type, as an illustration of truth, differs from a parable in that the one is actual, or portrayed in acts; the other supposed to be, or portrayed in words.

Now, while the worship of God's peculiar people abounded with ceremonial observances, and while these were for the time then present of divine appointment, we are expressly told by an inspired apostle that "they could not make him that did the service perfect as pertaining to the conscience;" that "they could not take away sins." Then what is their significance? for what were they ordained? It can hardly be doubted that they served a valuable purpose in disciplining the Israelites to submission and obedience to the divine authority; and

yet unquestionably their primary end was to prefigure important realities yet to be revealed. The law "was a shadow of good things *to come*." As a shadow is in some respects like, and others very *unlike* that which produces it, so in the types we may expect to find a semblance of truth, rather than the truth itself. And while these shadowy pictures have passed away and given place to the glorious realities to which they pointed, still it may not be an unprofitable exercise, and may serve to increase our appreciation of a portion of the Sacred Volume too often neglected, and more fully impress upon our minds some of the cardinal truths of the gospel, to trace the analogy to be seen between the types and the corresponding antitypes. I shall not attempt to enter into an explanation of all those typical observances which pertained to the old dispensation, but of those portions only which most prominently point to the leading features of the gospel.

Not only the mode of the ritual worship of that time was minutely prescribed, but also the place of its observance was particularly specified. This place was originally in and around the tabernacle—a tent of peculiar construction, the pattern of which, together with its furniture, was shown to Moses in the mount; all of which was doubtless typical. And because it will be needful in treating of the other types to make frequent reference to this edifice, I will first give a brief description of it, and the relative position of some of its furniture.

The tabernacle proper was a movable structure formed

of upright boards standing with tenons in sockets of silver. These were overlaid with gold, and held firmly together by bars passed through golden rings which were fastened to the boards. There were five of these bars on each side and end. The whole was covered with a four-fold covering of rams' skins and badgers' skins, etc. The size of this tent was, in our measure, about forty-five feet long, fifteen feet wide, and fifteen in height. It was divided into two apartments, separated by a vail of blue and purple and scarlet and fine twined linen. The larger apartment, which was called the holy place, was thirty feet long, by fifteen wide; the smaller, which was called the holy of holies, or most holy place, was fifteen feet every way. In the first of these divisions, there was placed on one side the table of shew-bread, on the other the golden candlestick with its seven lights constantly burning, and between them was the golden altar of incense with its fire; which was called holy fire, because it descended miraculously; this was not permitted to go out. Within the second division, there was "the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat," Heb. ix: 4, 5. The tabernacle was inclosed within a space measuring seventy-five by one hundred and fifty feet. This inclosure was formed by curtains hung upon upright posts or pillars, held in their position

by cords and stakes. The tabernacle was placed at one end of this inclosure, which was called the court, which had an entrance in front. Between this entrance and the tabernacle was, first, the brazen altar of burnt offering; and next, the laver, containing the water of purification.

It would seem from Heb. ix: 24, 25, that the most holy place was a type of heaven: "For Christ is not entered into the holy places made with hands, *which are the figures of the true;* but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often as the high priest entereth into the holy place every year with the blood of others," etc. Let us mark the analogy. The holy of holies was of equal dimensions every way—"And the city lieth four square; and the length and the breadth and the height of it are equal." Secluded from the light of the sun, this sacred inclosure was always radiant with the glory of the divine Shekinah, the visible symbol of the Divine Presence: "And the city hath no need of the sun, nor the moon to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof." The tabernacle was overlaid with gold: "And the street of the city was pure gold, as it were transparent glass."

The first apartment, or holy place, would seem to typify the church on earth, while the second answers to the church in heaven—in a subordinate sense, the one the law, and the other the gospel. As these two are separate apartments of *one building,* so the church of

Christ in heaven and on earth is *one family*. See Eph. iii: 15. These apartments were separated by a vail (how slight the division!). This vail was a type of Christ's flesh. And as the vail of the temple was rent in twain from the top to the bottom, precisely at the time when our blessed Savior's flesh was being rent for us, the signification is unmistakable. "Having, therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith," etc., Heb. x: 19–22. Thus the way into heaven is by Christ crucified. Or, in the other sense, the way from the law to the gospel, from the typical to the spiritual, is effected by the sacrifice of Christ. By him the entire ceremonial law, separating as it did Jew and Gentile, has been forever abolished: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Col. ii: 14. Now in him there is neither Jew nor Greek. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and

came and preached peace to you which were afar off, and to them that were nigh: for through him we both have access by one Spirit unto the Father," Eph. ii: 14–18.

Let us now consider the order of service. He who entered the tabernacle must first come to the altar of sacrifice, where the blood of the sin-offering was shed: he next came to the laver of pure water for cleansing; and then he passed in where was the shew-bread to be eaten by the priest, and where was offered incense before the Lord. How clearly typical of the way of salvation!

The altar of sacrifice suggests to our minds the sacrifice of Christ, as the ground of our pardon; the laver, the Holy Spirit, our sanctifier. The one proclaims typically that "without the shedding of blood is no remission of sins;" the other no less clearly, that "without holiness no man shall see the Lord." And who can contemplate the priest in retirement from the view of men feeding on the shew-bread, without thinking of the bread of life, of which, as kings and priests unto God, the followers of God are permitted daily to partake? Or, as we think of the light always shining around him, do we not remember the words of the dear Savior, "He that followeth me shall not walk in darkness, but shall have the light of life"? Or of the incense—are we not reminded of the "golden vials full of odor, which are the prayers of the saints"? Or, as we see the vail parted, and the priest standing in front of the mercy-seat, upon which were the cherubims, with their wings spread abroad on high, and

under which was the pot of manna hidden securely, our minds at once turn to the words of David: "He that dwelleth *in the secret place* of the Most High shall abide *under* the *shadow* of the Almighty;" and also of the words of the Lord Jesus to John: "To him that overcometh will I give to eat of the *hidden manna*."

One of the most suggestive and instructive types pertaining to the Mosaic dispensation was the passover. This was instituted on that memorable night when the angel of the Lord slew all the firstborn of the Egyptians, and was afterward observed as an annual festival by the Israelites.

Plague after plague was sent upon the God-defying king of Egypt and his people, and still he refused to let Israel go. Then the Lord said again unto Moses: "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence. . . About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." But he promised preservation to his people: "That ye may know how the Lord doth put a difference between the Egyptians and Israel," Ex. xi. But this preservation was to be realized only on certain conditions. These

conditions were, that they should take a lamb, or a kid, a male of the first year without blemish, one for each family, or, where the family was too small, it might be joined by another—they were to kill it in the evening, carefully preserving the blood in a basin. "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you, when I smite the Egyptians."

This ceremony, taken as a whole, undoubtedly pointed to "Christ our passover, who was sacrificed for us."

The bondage of Israel groaning under the yoke of Pharaoh was typical of our bondage while in our fallen state. "Whosoever committeth sin is the servant of sin." The lamb without blemish that was sacrificed for them, which suffered death to avert death from the house for which it was sacrificed, was a type of Christ, who, "as a lamb without blemish and without spot," was offered for us all. The blood sprinkled upon the door was to be to the Israelite for a token. Sheltered within the blood-stained house, every member of that household was exempted from a death which was certain to overtake every one who did not remain under the blood. How clearly emblematic of the precious blood of Christ, which

avails for all who, by faith, take refuge under it, and so abide!

Now, it is more than probable, that, in many households, there were infants who were unconscious of their danger, and ignorant of the means of averting it. For these the blood avails, as well as for any other member of the family. The father, as priest of his own house, offers the lamb, sprinkles the door, and carefully brings and keeps these irresponsible objects of his care within the protection of the blood. They were saved by the same means as the older members of the family; saved as certainly, but without thought, care, faith, or fear, on their part; while those who had power to act for themselves were required to exercise their power of choice. A beautiful illustration of the truth that the Lord Jesus is the Savior of all, even the irresponsible infants, which, incapable of faith and obedience, are saved, not by different means from those which procure the salvation of accountable persons, but by the same means—the blood of Christ—though in some respects differently applied. *We* must repent and believe—consent to be saved—*they* are saved wholly independent of any power to choose.

Again: while the angel was doing his work of death, the Israelites were not only to remain in their houses, but they were to stand, staff in hand, loins girded, and sandals on, as being bound for another land, and feed upon the lamb whose blood saved them from death. Typical of the fact that, "being justified by the blood of

Christ," the believer spiritually feeds upon him by faith. "I am the bread of life," said our Savior; "and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." His blood averts the threatened death: *himself* supports our life. And like the Israelites, we should reckon that here we have no continuing city, and be always girded as strangers and pilgrims, seeking one to come.

The passover was to be observed on the fourteenth day of the first month. But if, for any reason, either personal uncleanness, or absence from home, any of the children of Israel could not observe this solemn feast at the time appointed, the law provided for this kind of an emergency. "Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet shall he keep the passover unto the Lord. The fourteenth day of the second month at even shall they keep it with unleavened bread and bitter herbs," Numbers ix: 10, 11. From this provision of the law, we may see indicated the indispensableness of the sacrifice of Christ, and of every one partaking of his broken body, in order to our justification, and continued acceptance as his chosen.

Beside the paschal lamb, there were various other offerings made under the law, which were doubtless typical of the one by which "he hath perfected forever them that are sanctified." The lamb, the goat, the bullock, which,

without blemish, were offered year by year continually, were types of him who was led as a lamb to the slaughter.

The Aaronic priesthood, no less than the various offerings which they made, was also typical; and while the one foreshadowed the gospel truth, that atonement must be made for sin, the other showed with equal clearness that man had need of a mediator. All the offices of both the common priests, and the high priest, have their antitype in the offices of him who is called "an high priest over the house of God;" "a great high priest who is passed into the heavens."

It was the duty of the priests to offer for the people the various sacrifices which they brought to the tabernacle; to burn incense morning and evening; to inquire of the Lord, and to communicate his will to the people, and to intercede for them. So Christ makes the offering for the atonement of our sins; he presents the incense of the prayers of all saints; he also communicates the divine will to us, and "ever liveth to make intercession for us."

Not only the offices of the high priest, but also his attire, may be regarded as having a typical signification. "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre." This inscription, which was worn by the high priest upon his forehead, where it could most readily be seen, was a fit emblem of him who was "HOLY, harm-

less, undefiled, separate from sinners," of that holiness which, like a badge, was stamped upon the public and private character of Jesus Christ.

In the breastplate and on the shoulders of the high priest were set various precious stones, in which were engraven the names of the tribes of the children of Israel. Six such stones were constantly worn on each shoulder. Thus, on his shoulders he bore the representative name of every Israelite—suggestive of the fact, that in Christ, our high priest, all the Israel of God have a burden-bearer, as well as a sin-bearer. "The government shall be upon his shoulders."

The breastplate also contained twelve precious stones engraved in like manner. "And Aaron shall bear their names in the breastplate of judgment *upon his heart*, when he goeth in unto the holy place, for a memorial before the Lord continually."

The priest, thus bearing as it were the people upon his heart, was perpetually reminded of the several tribes for whom he was to mediate. And as the people looked upon these glittering gems they could there read their own names, reminding them that they had a mediator in the person of the high priest. May not this be regarded as a typical representation of the continued remembrance of all his people, by Him who "hath an unchangeable priesthood, who maketh intercession for the *saints* according to the will of God"? And every true Israelite may rest in the assurance that his name is, as it were, inscribed on the

heart of his "Advocate with the Father." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me," Is. xlix: 13–16.

"And beneath upon the hem of the robe, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about; a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

In its highest sense this may have typified the exact agreement between the precept and example of Christ our high priest. If his doctrine was pure, his precept undefiled by any mixture of impurity, true as the sound of the golden bells, so did he exemplify them in his life; for he not only did no sin, neither was guile found in his mouth, but he went about doing good, worked the works of the Father, and brought forth abundantly the fruits of righteousness, the antitype of the pomegranates. In a subordinate sense this may have indicated that those who

minister as with the sound of the bell, should be careful that corresponding fruit should appear.

"With golden bells the priestly vest,
And rich pomegranates bordered round,
The need of holiness expressed,
And called for fruit as well as sound."

There is, perhaps, no single feature of the Jewish ritual in which the plan of redemption is so clearly typified as in the imposing ceremonies of the great day of atonement, which recurred once in the year, at which time only the high priest was allowed to enter the Holy of Holies. The ordinary dress of the high priest, a part of which we have already considered, was very magnificent and costly; consisting of a robe of golden wire, woven with blue and purple and fine twined linen, a beautiful girdle, a curiously-wrought mitre; in addition to the bells and pomegranates, the breastplate and shoulder-pieces set with jewels, as before mentioned—all of which was intended, no doubt, to typify the uncreated glory of Christ: "That glory which he had with the Father before the world was."

Now, on the great day of atonement the high priest, preparatory to his going into the most holy place to make atonement for the whole nation, was required to put off these beautiful garments, and to put on his "plain linen garments." Let the reader here pause and draw in his mind the two pictures. We first see the priest arrayed in garments, which, for cunning workmanship and exquisite

beauty, have no counterpart. The blue and purple, interlaced with the shining threads of gold, the sparkling gems, the variegated pomegranates, and the golden bells, the holy crown with its letters of gold—such attire must have been exceedingly beautiful. We next see him come forth from the hidden recess of the tabernacle clothed from head to foot in spotless white. What a contrast!

But these, though plain, are stainless; they are called "*holy garments.*" The typical significance can hardly be mistaken. It was doubtless intended to foreshadow the humiliation of our Lord Jesus Christ, who dwelt in glory with the Father before the world was, and who was a partaker of his glory. But when he comes to make atonement for our sins, though he was rich, "yet for our sakes he became poor." He laid aside his glory, and "took not on him the nature of angels," but "the seed of Abraham," "the form of a servant," "was found in fashion as a man," and "in all things was made like unto his brethren." He was not only a man, but he was a man of sorrows and acquainted with grief, a stranger and pilgrim on the earth. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

If there is any thing that exceeds this amazing depth of humiliation voluntarily assumed by the Son of God, it is his native, his uncreated glory, with which he was invested before all worlds existed; and the one gives intensity to the other, and is, to us, its only available

measurement. How beautifully it was typically expressed by the change of apparel on the part of the high priest, on the day of atonement! How clearly does it foreshadow Tabor and Calvary, the transfiguration and the agony!

But, though "the word was made flesh," though God was manifest in the flesh, his body, though human, was nevertheless sinless. That which was born of the virgin was called by the angel, a "*holy* thing." "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore*, that HOLY thing which shall be born of thee shall be called THE SON OF GOD." As a lamb he "was *without blemish and without spot*," 1 Pet. i: 19. He "offered himself without *spot* to God."

This immaculate purity of the nature and life of the man Christ Jesus, the Apostle and High Priest of our profession, was beautifully typified by the stainless white linen with which the Jewish high priest invested himself on the day of atonement. And Christ is both priest and sacrifice; not indeed "offering himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

In addition to the young bullock for a sin-offering whose blood was to be carried within the vail, and sprinkled

upon the mercy-seat, and the ram for a burnt-offering, and the offering of incense in the sanctuary, all of which was the appointed service of the high priest on the day of atonement, it was also on that day that the very significant ceremonies in connection with the scapegoat were performed.

The congregation were to present two goats to the high priest. "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, the other for the scapegoat. And Aaron shall bring the goat on which the Lord's lot fell and offer him for a sin-offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. . . . Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat." Then the live goat was brought: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land

not inhabited; and he shall let go the goat in the wilderness." After this the high priest again entered the tabernacle *where he left his gorgeous robes*, and, putting off his plain linen garments, *reinvests himself as he was before.*

This entire ceremony was certainly typical of several distinct features of that blessed scheme of redemption accomplished by the Lord Jesus Christ. The two goats, as well as the priest, were evidently types of him, each typifying a different office: the one of Christ crucified, made sin (or a sin-offering) for us; delivered for our offenses; bearing "our sins in his own body on the tree"—the other goat represents a *risen* Christ. The work of redemption was not completed in the atoning for sin, there must be a *removing* of sin. The Lamb of God not only suffers for sins, but he also *taketh away*, both judicially and actually, "the *sin* of the world." He was not only "delivered for our offenses, but raised again for our justification." So important is the resurrection of Christ that the apostle says, "If Christ be not raised, your faith is vain, ye are yet in your sins." And since it is a *risen* Savior who is gone to appear in the presence of God for us, and who sends the Holy Spirit to convert, cleanse, and sanctify our hearts, it is Christ, *both crucified and risen*, who is the Lamb of God that taketh away the sin of the world. As the goat which was sacrificed could not represent his resurrection, a second must be employed for this purpose; and as this goat received by the confession of the priest the sins of the people, *before* transferred to the sin-offering,

now transferred to the scapegoat to be borne away to a land not inhabited—so, if we confess our sins, and "confess with our mouth the Lord Jesus, and *believe in our heart that God hath raised him from the dead,*" God, who hath already "*laid on him* the iniquity of us all," accepts his priestly confession of our sins, and our confession to him and through him, and pardons all our sins, and remembers them no more; and "as far as the *east is from the west, so far* doth he *remove our transgressions from us.*" "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Another ceremony of important typical import, was the manner of detecting and cleansing the plague of leprosy. When any one of the people of Israel discovered anything in the skin of his flesh resembling leprosy, he was to be brought to the priest, who was to pronounce him clean or unclean, according as the signs given *in the law* for detecting this disease should enable him to determine; or, if the case was one of doubtful character, he was to separate the suspected man from the rest of the congregation, and shut him up seven days, when he again visited him, made a second examination, and sometimes seven days more were required to determine the case. If, according to the signs, it proved to be leprosy, the leper was required to dwell alone, uncover his head, rend his clothes, and put a cover on his upper lip, and publicly announce his own condition by crying "Unclean! Unclean!" A particular ceremony was enjoined in the

cleansing of the leper. The priest was to "take for him that was to be cleansed, two birds, alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the hyssop, and the scarlet, and shall dip them, and the living bird, in the blood of the bird that was killed in an earthen vessel over running water: and he shall sprinkle upon him that is to be cleansed of the leprosy seven times, and shall pronounce him clean, and he shall let the living bird loose into the open field. And he that is cleansed shall wash himself and his clothes," etc.

Leprosy, though an actual disease, seems to have been regarded, under the Mosaic dispensation, as a defilement of the person, and was a type of the pollution of sin; and the ceremony of the cleansing of the leper was typical of that spiritual purification of the sin-polluted soul effected "in the name of the Lord Jesus and by the spirit of our God." As the leper was visited during his separation from the camp of Israel by the priest, examined and pronounced unclean, so Christ, by his spirit, visits the sinner whilst abiding without the camp, an alien from God, convicts him of sin, and shows him his defilement. As the priest used the signs *given in the law* to determine leprosy, so "by the law is the knowledge of sin." In token of deep humility and self-abhorrence, the leper was required to uncover his head, rend his clothes, put a

covering on his upper lip, and cry, "Unclean! Unclean!"

How clearly typical was all this of the humility and self-abhorrence of the sinner, who, awakened to a sense of his defiled and undone condition, cries out, "God be merciful to me a sinner!" "O wretched man that I am! who shall deliver me from the body of this death?"

Of the two birds used for cleansing the leper, one was to be killed in an *earthen vessel* over running water—that is, water not stagnant, but pure running water, was *put into an earthen vessel*—over this water, the bird was killed. May not the earthen vessel, *in* which the bird was killed, represent the human body in which Christ suffered for our cleansing? And since water was an emblem of the Holy Spirit, the circumstance of the bird being killed over running water, with which the blood of the slain bird was mingled, may indicate that it is through the influence of the Holy Spirit that the "blood of Jesus Christ cleanseth from all sin." As the leper must be sprinkled with the blood of the slain bird, so must the blood of Christ be sprinkled *by faith* on our hearts.

Here, again, as the slain bird could not typify a risen Savior, a second is employed; and as the living bird was dipped in the other's blood, and was then let loose to fly in the open firmament, bearing upon it in its rising and ascending the signs of death, so Christ, in his resurrection and ascension, bore upon his body the marks of that death which he had "tasted for every man."

Or, tracing the antitype in our individual experience—

as the living bird was dipped in its fellow's blood, let loose to fly in the open firmament and light of heaven, was virtually discharged by the death of its fellow—for death for the one was the condition of life and liberty for the other—so are guilty and captive sinners discharged by the death of our "Elder Brother, Christ;"—and sprinkled with his blood, buried with him by baptism into death, they know not only the fellowship of his sufferings but also the power of his resurrection, being raised with him in newness of life; and, no longer captives and prisoners, like the living bird, they rise and soar in the light and glorious liberty of the children of God. Though always bearing about in the body the dying of the Lord Jesus, the life also of Jesus is manifest in their mortal bodies; and being made free by the Son, they are free indeed.

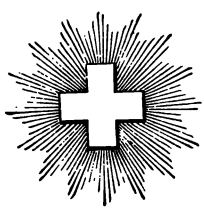
When Israel's God, in days of old,
  The temple made his dwelling place,
And chose by symbols to unfold
  The glorious truths of coming days—
Those types—their meaning understood—
Proclaim, Behold the Lamb of God!

As those, the bood-stained door behind,
  Escaped th' avenging angel's wrath;
So, under Jesus' blood we find
  A refuge from the second death.
This is the sinner's only plea—
But this avails—"Christ died for me."

As yearly, at the Atonement feast,
  Clad in his robes of white complete,
With sacrificial blood, the priest
  Appeared before the mercy-seat;
So our High Priest, with his own blood,
For us appears before our God!

The goat, whose blood for sin was shed,
  Proclaims, in type, a Savior slain;
The other, to the desert led,
  Points to that Savior raised again;
And as on him our sins we lay,
He takes and bears them all away.

Behold the trembling feathered pair
  The leper brings!—the deadly fate
One must inevitably share
  Procures the freedom of its mate.
Fit emblem of our liberty—
Our Savior dies to set us free.



Chapter IV.

THE INCARNATION.

"Lo, I come."—Psalms.

The Lord is not slack concerning his promises, as some men count slackness. Although the prophets who had foretold the coming of the Messiah desired to see the accomplishment of their prophecy, they failed, like other men, under the wasting hand of time, and did not witness the desired accomplishment, but the word of the Lord in their mouths was not to fail. "It is easier for heaven and earth to pass than one tittle of the law to fail." As the ages advanced, the time drew nigh apace; till between five and six hundred years before the coming of Christ, the prophet Haggai, speaking in the name of the Lord, said: "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the Desire of all nations shall come." In that shaking of all nations, one kingdom after another arose, each upon the ruins of the one which preceded it, till the Emperor Augustus held sway over almost a hemisphere, and a great political calm

reigned; a hush of nations; the temple of Janus was shut in token of universal peace, and the world seemed to be awaiting some extraordinary event. Such an event was just at hand. Cæsar Augustus, no doubt with vain-glorious ambition, to strengthen his kingdom, sought to increase his revenue by issuing a decree "that all the world should be taxed." Whatever else he might have had in view, we are sure there was one thing he did not have in view—he did not intend to fulfill prophecy. For of the prophecies he probably knew nothing. And yet this he did; and his decree aided in the accomplishment of another decree—that of the "King of Kings." Mary, the "virgin who was to bear a son," and that son the promised Messiah, was living in Nazareth. But prophecy said Christ should be born in Bethlehem. How shall it be accomplished? The young wife at such a time would naturally seek seclusion, and would shrink, in true female modesty, from the publicity attendant on a journey. But law is inexorable. And the law required that every man should repair to his native place to be enrolled. This brought Joseph and Mary to Bethlehem, precisely at the time when, and to the place where, the prophecy concerning the birth of the long-promised Messiah should have its accomplishment. A busy throng surges to and fro in the narrow streets of the usually quiet city of Bethlehem, and the houses of public entertainment are filled. Among the many strangers that entered the office of the enrolling officer, there was one, not meanly and yet not richly

attired, whose face bore the marks of noble manhood, and whose hands the marks of toil. Beside him walked a female figure, youthful and beautiful; modest but queenly in her bearing. But they were evidently poor. They sought in vain at the place of public entertainment for lodging. Wealth gains preferment often in this world, above virtue. So it was now. Night was already upon them, and the anxious husband finds it needful to seek a place of privacy and safety, and so they take shelter in a stable.

The birth of a human being is always an event of importance. When we trace the effect of the life of one single individual as it has passed into history—such a life, for example, as that of Moses, Paul, Alexander, Napoleon, and see how it has shaped the destiny of nations; and remember that each one of these began his career at the cradle; when, had his history been written *then*, it would have been just such a history as might be written at every birth, viz: "A babe is born!" it gives an emphasis to such an occurrence not always duly appreciated. What is to be the future fate or fortune of what is now the helpless nurseling is to *us* all a matter of conjecture. What his life is to be, and how that life is to affect the world, is the unsolved riddle.

Especially when prospective royalty is born, a prince, the son of a king or emperor, it becomes an event in which nations feel an interest. Royal presents are bestowed, and the tidings fly from continent to continent.

How well I remember, when quite a little boy, hearing an old Englishman say: "Queen Victoria has a son, *the Prince of Wales.*" A thousand other children were born about the same time, and many of them nearer my home, of whom I heard nothing. Why this difference? Because the one was of royal birth.

Still, kings *have been* born in obscurity; but none so obscure and under circumstances so lowly as He who was born at Bethlehem King of the Jews! Important business was being transacted for Cæsar in this village at this time. This was *the* occasion of men of various degrees of rank thronging its streets. In the obscurity of a stable another event is transpiring, unknown to all except a few who "waited for the consolation of Israel"—an event which, in its culmination, is to revolutionize the world, and which is soon to "trouble Herod and all Judea," and startle imperial Rome herself! There a Prince was born, whose glory was soon to eclipse the Cæsars—whose triumph should be crowned with

> "Never-withering wreaths, compared with which
> The laurels that a Cæsar reaps are weeds."

In that event, transpiring under circumstances little calculated to attract the attention of the great of earth, of which the busy throng in Bethlehem knew or cared nothing, the inhabitants of another world are interested. Angels are the joyous witnesses of the scene, when the Son of God is born. And now another decree—not issued by

Augustus, not merely affecting the Roman Empire—but issued by the Sovereign of the Universe, and affecting both heaven and earth, is uttered: "And when he bringeth the First-begotten into the world, he saith, AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

In the vicinity of Bethlehem the shepherds were watching their flocks. The stars that had shone for so many ages were shining still. Nothing unusual was to be noted around or above them. But in a moment they are startled by a sight strange and unearthly—a light at midnight. Had some meteor burst from the sky? They are amazed and terrified. Was the hour of doom come? No; the angel of the Lord came upon them, and the glory of the Lord shone round about them. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

"Now when Jesus was born in Bethlehem of Judea, there came wise men from the east, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Who these were, from what country they came, and by what

means they knew that the appearance of an extraordinary star indicated the birth of the King of the Jews, are points on which the sacred historians do not enlighten us. It is supposed by some that they were astronomers from Babylon, who were instructed, by means of books or tradition, in the religion of the Jews, and who might have obtained a knowledge of the prophecies concerning Christ; and it may be, had access to some prophecy unknown to us.

Such a thing is not at all improbable, since the Jews were held captive at Babylon seventy years; and since Daniel, whose prophecy pointed out the time when the Messiah should come, was not only in Babylon, but held a very prominent position in that kingdom. If this supposition be correct, these strangers had to make a journey of several hundred miles, and that, too, in a country and at a time when traveling was, compared with the present, very laborious.

As we read of the long, toilsome, painful pilgrimages often made by the heathen, who forego the pleasures of home and friends to bow, foot-sore and exhausted, at the shrine of some blind and senseless idol god, we pity their ignorance, while we admire their perseverance and their earnest though misguided zeal. But who feels thus when contemplating the simple, though sublime narrative of these wise men of the east, falling in genuine devotion at the feet of the King of Glory, and pouring out their "gifts, gold, frankincense, and myrrh"?

Yes, strangers from afar, ye are *wise men;* for the truest wisdom is to seek Jesus, and the highest honor is to worship him. Ye have angels for your fellow-courtiers. Well would it be for the world, if the example of the wise men had more imitators among men, who would not only give their heart-offerings but also their gold to Christ!

How unlike the ways of men are the ways of God! Man seeks to startle the world, and compass his ends by ponderous schemes, ushered into notice in a manner to win the applause and patronage of a vain-glorious, power-seeking world. God chooses the "weak things of this world to confound the things that are mighty; and base things, and things which are despised, yea, and things which are not, to bring to naught the things which are, that no flesh should glory in his presence." And also in devising the means of the world's redemption it is in such a way as to confound the wisdom, and abase the pride of man.

Cæsar Augustus, Herod, and Pontius Pilate were cotemporary with Christ. A deluded race rejected him, and fawned upon them! But where are they now? Who cares that Cæsar lived and reigned? These men perished like other men. They are forgotten, or remembered only as monuments of the vanity of earthly greatness.

> "All flesh is grass, and all its glory fades
> Like the fair flower disheveled in the wind;
> Riches have wings, and grandeur is a dream,
> The man we celebrate must find a tomb,
> And we that worship him ignoble graves."

The courtiers of Cæsar, like Cæsar himself, are dead. His throne, as well as his fame, has long since crumbled into ruins. Not so with the crucified Nazarene. To-day he holds sway over more hearts than Cæsar ever numbered as his subjects. Christ's throne is still exalted. It shall endure forever. And when all other names shall be forgotten, "His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and amen," Ps. lxxii: 17, 19.

Chapter V.

THE DEITY OF CHRIST.

"God was manifest in the flesh."—Tim.

"Who is this?" When we read the sacred narrative detailing the remarkable circumstances attending the birth, life, and death, resurrection and ascension of Christ, we instinctively ask as Herod, "Who is this of whom I hear such things?" That there was such a character as Christ—that is, that he was a real, not a mythical or merely ideal individual, that from him what is now known as Christianity had its origin, is now no longer a disputed point among those who have any claim to a knowledge of history. The controversy is upon another point, viz: *Was he more than man?* There are two views in respect to this point—the orthodox view, that accepts Jesus Christ as God; and the Unitarian view, that regards him as a mere man. Every serious inquirer after truth can not but see, that between these views there is the distance of infinity; and that to decide this question aright is of infinite moment. While on some points we may entertain different, and even erroneous

views, without seriously affecting our personal relation to God, on this point our very salvation hinges; "For," said our Savior, "if ye believe not that I *am he*, ye shall die in your sins."

To settle this, as every other doctrinal controversy, an appeal must be made to the Sacred Volume, "which is profitable for doctrine." Surely no one can read the Old-Testament prophecies concerning Jesus Christ, or the New-Testament account of him, without being impressed with the fact that the language employed in them could not be fairly applied to a *mere man!* Let us take, for example, such as Isaiah's prediction: "For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The *Mighty God*, The Everlasting Father, and The Prince of Peace; and of the increase of his government and peace, there shall be *no end!*" Is. ix: 6, or, Zech. xiii: 7. "Awake, O sword, against my Shepherd, and against the man that is *my fellow*, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered." Is it not evident that a character to be thus appropriately addressed must be more than human? Or, turning to the New Testament, we find Jesus Christ claiming the *attributes*, exercising the prerogatives, and receiving the honors which belong only to God. He speaks of himself as the Supreme Lawgiver, fulfilling and abrogating the law given by Jehovah himself; enunciating and enforcing a new commandment instead, in no

other name than his own—"BUT I SAY UNTO YOU"—is the authoritative introduction to the law which he gives to supersede that of old time. "*My word*," says he, "shall not pass away." "The *word* that *I* speak, the same shall judge you in the last day." Since God alone is the creator and upholder of the world, so he only is its moral governor; and when Christ claims this office, it is plain he claims to be God! He also represents himself as judge of the world. "Many will say unto ME in that day, *Lord*, have we not prophesied in *thy name?*" etc. "Then will *I* profess unto them *I* never knew you; depart from me," etc. "When the Son of man shall come in his glory and all the holy angels with him; then shall he sit upon the *throne of his* glory, and before *him* shall be gathered all nations; and he shall separate them one from another," etc. "Then shall the King say unto them on his right hand, Come, ye blessed of *my Father*," etc. Concerning his sheep he says, "*I give unto them eternal life*, and no man shall pluck them out of *my* hand, and *I* will *raise* them up at the last day." "I and my Father *are one*." Upon the utterance of this last expression the Jews accused him of blasphemy, and were about to stone him. "Then said Jesus unto them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou being a man makest thyself God."

Since the Supreme Lawgiver alone has the authority

to forgive sins, or transgressions of his own law, it is plain that when Jesus of Nazareth exercises this authority, he assumes a divine prerogative. So the Jews understood him when he said unto the sick of the palsy, "Man, thy sins be forgiven thee;" and they hurled at him the charge of blasphemy, saying, "Who is this that speaketh blasphemies? who can forgive sins but God only?" Jesus admits their reasoning; but repels the charge of blasphemy, and vindicates his authority by an undeniable proof of his power. "Whether is easier to say, Thy sins be forgiven thee, or, Take up thy bed and walk?" As much as to say, "Can *you* do either? and if *I* do the one, will you not accept my claim of right to do the other? and will ye not believe on me as the Holy One?" "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), take up thy bed and walk." And immediately the man was cured.

This circumstance alone is sufficient to settle the point beyond all controversy, and proves that Jesus Christ is God.

Again: God alone is the proper object of worship; and hence, when the Lord Jesus received homage on various occasions, as when the leper worshiped him; when Mary held him by the feet and worshiped, and so the other disciples (see Matt. xxviii: 9), and when Thomas exclaimed "My Lord and my God," he received the honor due to the Divine Being, and since on none

of these occasions they receive from him the slightest intimation that it was a thing improper for them to do on the one hand, or improper for him to receive on the other, can we not see that his tacit and yet open admission of such acts and expressions of worship is an open declaration of his right to be worshiped, and so of his Godhead? How promptly the *angel* rejected such honors when John fell down at his feet to worship him! "See thou do it not," said he, "for I am thy fellow servant," etc.; "worship God," Rev. xix: 10.

Omnipresence is a divine attribute. This Jesus claims for himself: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man *which is in heaven.*" "Before Abraham was *I am.*" Imagine John, or Peter, or Paul, using such language in reference to themselves as the foregoing, and many similar expressions used by the Lord Jesus as applied to himself! What blasphemy it would have been!

Not only do we find him claiming for himself equality with the Father, and working miracles in proof of that claim, but his apostles unhesitatingly speak of him as divine. The *Word* that *was made flesh* (Jesus of Nazareth) "was in the beginning with God, *and was God;* by him all things were made, and without him there was not anything made that was made." "He is God manifest in the flesh," 1 Tim. iii: 16. "Being in the *form* of God he thought it not robbery to be *equal* with God." "He is the image of the invisible God:" "the brightness of the

Father's glory and the express image of his person." The Son of God that was come according to John (1 John v: 20) is "the *true* God, and eternal life." And in Revelation he proclaims himself as "The First and the Last," "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY," Rev. i: 8, 10. The Lamb is declared to be "*King* of kings and *Lord* of lords," Rev. xvii: 14 and xix: 16.

In short, Jesus Christ is shown to be God. 1. By his being expressly so called. 2. By his forgiving sins. 3. By his miracles. 4. By his knowing men's thoughts. 5. By his raising himself from the dead. 6. By his promising and sending the Holy Ghost. 7. By creation, omnipotence and omniscience, etc., being ascribed to him.*

Now, there are those who deny the proper and essential deity of the Lord Jesus, who, nevertheless, admit that he had a kind of derived or delegated divinity. That in bestowing upon him the spirit without measure, the Father invested the Son with divine powers. But such a view is not sustained by the Holy Scriptures; for, as we

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*The reader will observe I have not cited all the texts quoted. Those who incline to investigate this subject will find that the following, among many other passages, will throw light upon it: Is. ix; 6; Zec. xiv: 5; Matt. i: 23, ix: 2, 4; John i: 1, 3, ii: 19, iii: 2, v: 36, x: 17, 25, 38, xiv: 26, xv: 26; Luke v: 20, 22, vii: 48; Acts i: 5, ii: 4; Rom. ix: 5; 1 Cor. iv: 5; Col. i: 16, ii: 9; Phil. iii: 21; 1 Tim. iii: 16; Heb. i: 2, iii: 4; 1 John iii: 16.

have already observed, he speaks of himself as Lord of all; he exercises divine prerogatives in his own name; he thought it not robbery to be *equal* with God; he asserts that he and the Father *are one.* At his birth he is called by the angel who announced that event to the shepherds, "Christ *The Lord.*" Not, therefore, to some attribute bestowed upon a *mere* man; not to the Spirit *in* Jesus are we called upon to pay homage, and call that *within him* divine, but to Jesus himself as being *both Lord and Christ.*

Christ is not divided, but one being, though possessing a twofold nature—the human and the divine. Therefore, we do not speak of him as *a* God and *a* man, as of two separate beings, but as God and man subsisting in inexplicable union, *one* Christ who was God manifest in the flesh; who is over all God blessed forever.

When Saul was arrested on his way to Damascus, he, trembling and astonished, said: "Who art thou, Lord?" and was answered, "I am *Jesus of Nazareth,* whom thou persecutest." This, it will be remembered, was after his ascension; and it was not something *divine in him* that Saul was persecuting, but Jesus of Nazareth *himself.* And the account further states the *Lord* appeared to Ananias, and told him to go to Saul, etc. And when Ananias made objection that he had heard by many of this man, how much evil he hath done to *thy* saints, etc., the Lord said unto him: "Go thy way: for he is a chosen vessel unto *me,* to bear *my* name before the Gentiles," etc. And

when Ananias came to Saul, he addressed him thus: "Brother Saul, the *Lord, even Jesus*, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost," Acts ix: 5–18. It is impossible to read this account and not perceive (if we are honestly seeking the truth) that *Jesus of Nazareth* is there shown to be the Omnipotent, Omniscient One, and therefore God himself!

Finally, we learn from the epistle to the Hebrews that the Son of God is exalted far above the angels, as he is to them a proper object of worship: "When he bringeth in the first-begotten into the world he saith, And let all the angels of God worship him." "But unto the SON he (the Father) saith, Thy throne, O GOD, is forever and ever, and a scepter of righteousness is the scepter of thy kingdom," Heb. i: 5–10.

Those who deny the essential deity of the Lord are usually free to admit that he was a man of more than ordinary virtue, that he was the greatest and best of men. Now, it appears to me that the utter inconsistency of this proposition must be evident to every mind which is accustomed to accept the divine authority of the Holy Scriptures. For, as we have already seen, Jesus Christ spoke of himself as God; he taught that he was superhuman; he allowed himself to be worshiped as the Holy One of Israel. Now, upon the supposition that he was a good man, he could neither practice deception upon the people nor consent that it should be done; he must teach only

the truth; and yet, upon the assumption that he was *only* a man, so far from being a good man, he was evidently an impious blasphemer and a deceiver!

There is no middle ground for the Unitarian to stand upon, and he must, in order to be consistent, take rank with the unbeliever who rejects Christ altogether, or renounce his unscriptural idea of his being only man, and accept him as "Lord of all!"

Even the enemies of Christ not unfrequently give evidence that they regard him as being divine, in the acknowledged importance which they attach to his teachings. Rosseau, a French infidel, says: "The majesty of the Scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart. Look at the volumes of the philosophers, with all their pomp! how contemptible do they appear in comparison with this! Is it possible that a book, at once so simple and so sublime, can be the work of man? Can he, who is the subject of its history, be himself a mere man? Shall we say that the evangelical history is a mere fiction? It does not bear the stamp of fiction; but the contrary. The history of Socrates, which nobody doubts, is not so well attested as that of Jesus Christ. Such an assertion in fact only shifts the difficulty, without removing it. It is more inconceivable that a number of persons should have agreed to fabricate this book than that one only should have furnished the subject of it! The Jewish authors were incapable of the diction and strangers to the morality

contained in the gospel, the marks of whose truth are so striking, so perfectly inimitable that the inventor would be a more astonishing man than the hero."

And I have rarely met a more forcible and lucid vindication of the divine character of Christ than the following from Napoleon Bonaparte. The truth is so well expressed by this extraordinary man that I trust my readers will pardon me for so lengthy an extract.

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. We can say to the authors of every other religion, 'You are neither gods nor the agents of Deity. You are but missionaries of falsehood, molded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin! Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism. Paganism was never accepted as truth by the wise men of Greece, neither by Socrates, Pythagoras, Plato, Anaxagoras, or Pericles. But, on the other side, the loftiest intellects since the advent of Christianity have had faith, a living faith, a practical faith in the mysteries and the doctrines of the gospel, not only Bossuet and Fenelon, who were preachers, but Descartes and Newton,

Liebnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV.

"Paganism is the work of man. One can here read but our imbecility. What do these gods, so boastful, know more than other mortals? these legislators, Greek and Roman? this Numa, this Lycurgus? these priests of India or of Memphis? this Confucius? this Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is not one among them all who has said anything new in reference to our future destiny, to the soul, to the essence of God, to the creation. Enter the sanctuaries of paganism: you find there perfect chaos—a thousand contradictions, war between the gods, the immobility of sculpture, the division and the rending of unity, the parceling out of the divine attributes, mutilated or denied in their essence, the sophisms of ignorance and presumption, polluted fetes, impurity and abomination adored, all sorts of corruption festering in the thick shades, with the rotten wood, the idol and his priest. Does this honor God, or does it dishonor him? Are these religions and these gods to be compared to Christianity?

"As for me, I say No! I summon entire Olympus to my tribunal. I judge the gods, but am far from prostrating myself before their vain images. The gods, the legislators of India and of China, of Rome and of Athens, have nothing which can overawe me. Not that I am unjust to them—no. I appreciate them, but I know their

value. Undeniably, princes whose existence is fixed in the memory as an image of order and of power, as the ideal of force and beauty—such princes were no ordinary men.

"I see in Lycurgus, Numa, and Mohammed only legislators, who, having the first rank in the state, have sought the best solution of the social problem, but I see nothing there which reveals Divinity. They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself—foibles and errors which ally them to me and to humanity.

"It is not so with Christ. Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

"His birth, and the history of his life; the profundity of his doctrine, which grapples with the mightiest difficulties, and which is, of those difficulties, the most admirable solution; his gospel, his apparition, his empire, his march across the ages and the realms; everything is for me a

prodigy, a mystery insoluble, which plunges me into a reverie from which I can not escape; a mystery which is there before my eyes; a mystery which I can neither deny nor explain. Here I see nothing human.

"The nearer I approach the more carefully I examine; everything is above me, everything remains grand—of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man. There is there a profound originality, which has created a series of words and maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles; and from the commencement his disciples worshiped him. He persuades them far more by an appeal to the heart than by any display of method or of logic. Neither did he impose upon them any preliminary studies nor any knowledge of letters. All his religion consists in *believing*.

"In fact, the sciences and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the spirit. Also, he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him the soul was nothing. Matter and time were the masters of the world. At his voice everything returns to order. Science and philosophy become secondary. The soul has reconquered its

sovereignty. All the scholastic scaffolding falls as an edifice ruined, before one single word—*faith.*

"What a master, and what a word, which can effect such a revolution! With what authority does he teach men to pray! He imposes his belief, and no one, thus far, has been able to contradict him—first, because the gospel contains the purest morality, and also because the doctrine which it contains, of obscurity, is only the proclamation of the truth of that which exists where no eye can see, and no reason can penetrate. Who is the insensate who will say *No* to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous, but no one can venture to say *It is not so.*

"Moreover, consult the philosophers upon those mysterious questions which relate to the essence of man and to the essence of religion. What is their response? Where is the man of good sense who has ever learned anything from the system of metaphysics, ancient or modern, which is not truly a vain and pompous ideology, without any connection with our domestic life, with our passions? Unquestionably, with skill in thinking, one can seize the key of the philosophy of Socrates and Plato; but to do this, it is necessary to be a metaphysician, and moreover, with years of study, one must possess special aptitude. But good sense alone, the heart, an honest spirit, are sufficient to comprehend Christianity.

"The Christian religion is neither ideology nor metaphysics, but a practical rule which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of facts of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion one is very excusable in being deceived, for everything in it is grand and worthy of God. I search in vain in history to find the similar to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature, can offer me anything with which I can compare it or explain it. Here everything is extraordinary. The more I consider the gospel the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to deny the sublimity of the gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for them who believe it! What marvels those admire there who reflect upon it! Book unique, where the mind finds a moral beauty before unknown, and an idea of the Supreme, superior even to that which creation suggests! Who but God could produce that type, that ideal of perfection, equally exclusive and original?

"Christ, having but a few weak disciples, was condemned to death. He died, the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by his own disciples!

"'They are about to take me and to crucify me,' said he. 'I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my sufferings, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me, for they will see me rise again. I shall ascend to the skies, and I shall send to them from heaven a spirit who will instruct them. The spirit of the cross will enable them to understand my gospel. In fine, they will believe it, they will preach it, and they will convert the world.' And this strange promise, so aptly called by Paul the 'foolishness of the cross,' this prediction of one miserably crucified, is literally accomplished, and the mode of the accomplishment is perhaps more prodigious than the promise.

"It is not a day, nor a battle, which has decided it. Is it the lifetime of a man? No! it is a war, a long combat of three hundred years, commenced by the apostles and continued by their successors and by succeeding generations of Christians. In this conflict, all the kings and all the forces of the earth were arrayed on one side. Upon the other, I see no army, but a mysterious energy, individuals scattered here and there in all parts of the globe, having no other rallying sign than a common faith in the mysteries of the cross.

"What a mysterious symbol! the instrument of the

punishment of the man-God! His disciples were armed with it. 'The Christ,' they said, 'God has died for the salvation of men!' What a strife, what a tempest, these simple words have raised around the humble standard of the sufferings of the man-God! On the one side, we see rage, and all the furies of hatred and violence; on the other, there is gentleness, moral courage, infinite resignation. For three hundred years spirit struggled against the brutality of sense, the conscience against despotism, the soul against the body, virtue against the vices. The blood of Christians flowed in torrents. They died, kissing the hand which slew them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed.

"You speak of Cæsar, of Alexander, of their conquests, and of the enthusiasm they kindled in the hearts of their soldiers; but can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory?

"My armies have forgotten me, even while living, as the Carthagenian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends. Can you conceive of Cæsar, the eternal emperor of the Roman senate, from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians, and such is the per-

petual miracle of the progress of the faith and of the government of his church. Nations pass away, thrones crumble, but the church remains. What, then, is the power which has protected this church, thus assailed by the furious billows of rage, and the hostility of ages? Where is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?

"In every other existence but that of Christ, how many imperfections! Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has not succumbed to the influence of the times, who has never compounded with any customs or passions? From the first day to the last he is the same, always the same, majestic and simple, infinitely firm and infinitely gentle.

"Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudice, the only one that proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual—in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrines signify one only and the same thing—eternity.

"It is true that Christ proposed to our faith a series of

mysteries. He commands, with authority, that we should believe them, giving no other reason than these tremendous words, '*I am God.*' He declares it. What an abyss he creates by that declaration between himself and all the fabrications of religion! What audacity, what sacrilege, what blasphemy, if it were not true! I say more: the universal triumph of an affirmation of that kind, if the triumph were not really that of God himself, would be a plausible excuse and a reason for atheism.

"Moreover, in propounding mysteries, Christ is harmonious with nature, which is profoundly mysterious. From whence do I come? Whither do I go? Who am I? Human life is a mystery in its origin, its organization, and its end. In man and out of man, in nature everything is mysterious. And can one wish that religion should not be mysterious? The creation and the destiny of the world are an unfathomable abyss, as also are the creation and the destiny of each individual. Christianity, at least, does not evade these great questions. It meets them boldly. And our doctrines are a solution of them, for every one who believes.

"The gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds, in meditating upon it, that which one experiences in contemplating the heavens. The gospel is not a book; it is a living being, with an action, a power, which invades everything that opposes its extension. Behold it upon this table, this book surpassing all others" (here the

emperor solemnly placed his hand upon it); "I never omit to read it, and every day with the same pleasure.

"Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which defile like the battalions of a celestial army, and which produce in our soul the same emotion which one experiences in contemplating the infinite expanse of the skies, resplendent in a summer's night with all the brilliancy of the stars. Not only is our mind absorbed, it is controlled, and the soul can never go astray with this book for its guide. Once master of our spirit, the faithful gospel loves us. God ever is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses.

"What a proof of the divinity of Christ! With an empire so absolute, he has but one single end—the spiritual melioration of individuals, the purity of conscience, the reunion to that which is true, the holiness of the soul.

"Christ speaks, and at once generations become his by stricter, closer ties than those of blood—by the most sacred, the most indissoluble of all unions. He kindles a love which consumes self-love, and which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity and is beautifully called charity. In every attempt to effect this thing, namely, to make himself beloved, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity.

"I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause. But, after all, my presence was necessary; the lightning of my eye, my voice, a word from me, then the sacred fire was kindled in their hearts. I do, indeed, possess the secret of this magical power, which lifts the soul, but I could never impart it to any one. None of my generals ever learned it from me; nor have I the means of perpetuating my name and love for me in the hearts of men, and to effect these things without physical means.

"Now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me? Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile." Here the voice of the emperor trembled with emotion, and for a moment he was silent. He then continued: "Yes, our life once shone with all the brilliancy of the diadem and the throne; and yours, Bertrand, reflected that splendor as the dome of the Invalides, gilt by us, reflects the rays of the sun. But disasters came; the gold gradually became dim; the ruin of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now, General Bertrand, and soon I shall be in my grave.

"Such is the fate of great men. So it was with Cæsar and Alexander; and I, too, am forgotten, and the name of a conqueror and an empire is a college theme! Our exploits are tasks given to pupils by their tutor, who sit in judgment upon us, awarding censure or praise. And mark what is soon to become of me! Assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth to become food for worms. Behold the destiny, near at hand, of him who has been called The Great Napoleon! What an abyss between my deep misery and the eternal reign of Christ, who is proclaimed, loved, adored, and which is extending over all the earth! Is this to die? Is it not rather to live? The death of Christ! It is the death of God." For a moment the emperor was silent. As General Bertrand made no reply, he solemnly added: "If you do not perceive that Jesus Christ is God, very well; then I did wrong to make you a general." *

As we read this it is difficult to explain how a man holding such views could be the ambitious warrior, rather than a practical advocate of a system so fully confessed to be divine, and whose Author was pre-eminently the Prince of Peace! And yet, his confession is, in some sense, the more valuable, as it can not be regarded as the result of denominational bias, or an attempt to advance partisan schemes.

* The author is indebted for this extract to a work entitled "Heavenly Light for Earthly Firesides."

Napoleon judged as a true philosopher when he saw in the fact that Christ, though so long since taken from the sight of men, still commands the adoration and love and obedience of so many thousands, an evidence of his Deity.

Truly, He who is thus loved and adored is not a mere historic character of the past, but one who also lives in the present—the unseen but ever-present Companion of his followers—everywhere and in all time existing, and therefore God! Of *himself* he said: "Lo, I am with you alway." Of none less than God could this be true.

Chapter VI.

THE PRE-EXISTENCE OF CHRIST.

"He is before all things."—Col. i: 17.

When a human being is born into the world, from its birth the beginning of its existence is dated. There thus springs into being a living, sentient creature, from a state of non-existence; and in opposition to the theory of the pre-existence and transmigration of the human soul, we rightly consider our entire being is derived from our ancestors.

But it would by no means be consistent with the scripture account of Him, to apply the foregoing remarks to Jesus of Nazareth. While we may devoutly acknowledge, with the apostle, that great is the mystery of godliness, and should never attempt to explain the mode of the divine existence in any of its manifestations, still we can not fail to perceive that in every dispensation in which God has revealed himself to man, it has been in such a manner as to convey the idea of plurality in unity, as being one of the essential, inexplicable conditions of his Being.

Thus in the account of the creation, this remarkable languge is used: "And God said, Let US make man in OUR image after OUR likeness." And here it may be proper to remark that the Hebrew word for God, Elohim, is a plural word. I am willing, therefore, to venture the remark that from all eternity the Divine Being subsisted in that threefold nature described in the New Testament in these words: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John v: 7. This is the Word that was in the beginning with God, by whom all things were made, and who was God, and who, in the fullness of time, was made flesh. This Word was Christ. So far from deriving his existence from the virgin, we may safely say there never was a time when he did not exist. It is not my purpose to enlarge on this point. Suffice it to say that the Lord Jesus speaks of himself with the utmost readiness, as one who had existed previously to his appearance in the flesh. Said he to the Jews: "What and if ye shall see the Son of man ascend up *where he was before?*" And in addressing his Father in that memorable prayer, just before he suffered, he said: "Now, O Father, glorify thou me with thine own self, with that glory which *I had with thee before the world was,*" John xvii: 5, 24.

It is my conviction that Christ is not only the Word, by whom the creative energy of Jehovah was exercised; not only the Mediator, by whom that glorious scheme

of redemption revealed to us in the New Testament scriptures is conducted; but also that there is good reason to believe that it was through him that Jehovah has always manifested himself to men. I doubt not that it was Christ, in his proper office as Mediator, that appeared to Abraham in the plains of Mamre, Gen. xviii: 1; to Jacob at Bethel, Gen. xxviii; to Moses in Horeb, Ex. iii; and that it was he who appeared on Sinai, and afterward accompanied the Israelites in their journeyings as the Angel of the Covenant. "For they all drank of the Rock that followed them, and that Rock was Christ." Compare Ex. ii: 2–6, Deut. xxxii: 30, Acts vii: 35, 38, 1 Cor. x: 4.

The same glorious One, who afterward became incarnate, it doubtless was who appeared to Joshua before Jericho, as Captain of the Lord's hosts; to Gideon as the Angel of the Lord; who was with Daniel in the lion's den; and with the three Hebrews in the fiery furnace.

There is one remarkable passage, bearing directly on this point, which I may not omit to notice particularly. It is found in the sixth chapter of Isaiah: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is filled with his glory. Then said I,

Wo is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thy iniquity is taken away, and thy sin is purged. And I heard a voice saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, go and tell this people hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Now let the reader turn to the twelfth chapter of the gospel of John, where, in speaking of Jesus he says: "But though he had done so many miracles before them, yet they believed not on him;" and applies to them this prophecy of Isaiah, adding "these things spake Esaias when he saw *his glory*, and *spake of him*."

This, taken in connection with what Peter says (1 Peter i: 11), proves conclusively that it was the Spirit of Christ that commissioned and inspired the prophets—the same Christ whom the Jews rejected, although he did so many works before them all!

Although the doctrine of the Pre-existence does not necessarily involve the idea of the Deity of Christ, since

we would not say an angel could not become incarnate; yet, on the other hand, the deity of Christ does, of necessity, involve the fact of his pre-existence; and since the one is plainly taught in the Holy Scriptures, the other follows as a logical consequence. Therefore, we may say, without hesitation, that on earth Jesus Christ was more than man, and before his incarnation he was not only more than angel—and neither a creature, nor a mere attribute of God—he was himself the Creator, the First Great Cause by whom all else was made, and was therefore God. "I am the First and the Last. I am Alpha and Omega. The Almighty." These are the words of Jesus himself.

Upon this account, I consider the appellative "eternal Son," and the phrase "eternal generation," as not only unscriptural, but as being liable to very grave objections. As "Son" implies "father," and as generation implies origin, beginning, priority of time is implied in both expressions; and since a thing which is subsequent to something else can not properly be said to have existed eternally, therefore "eternal Son," and "eternal generation," are self-contradictory terms. The human nature of Christ, which was begotten of the Holy Ghost in the womb of the virgin, was the Son of God. "Therefore," said the angel to Mary, "that Holy Thing that shall be born of thee shall be called the Son of God." If, then, it was that which was born of the virgin which was the Son, as he existed prior to his taking upon himself

the "seed of Abraham," he must have been the *ungenerated, self-existing, eternal God!*

The pre-existence of Christ has been now and then admitted by Unitarians. They are forced to admit this doctrine, in so many places positively or inferentially taught in the Bible. In such texts, for example, as John i: 1, 2, and 14. "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. . . . And the Word was made flesh and dwelt among us, and we beheld his glory (the glory as of the only begotten of the Father), full of grace and truth." And yet, to evade the force of the argument based upon this admission, so fatal to their denial of the deity of Christ, these Unitarian writers strangely affirm the Word was only an attribute: "But the simple intention of John is, undoubtedly, to declare that the Word, *Logos*, the Divine Energy, or Wisdom, was with God *as an attribute*, a *part* of his being; and was God, in the sense in which a man's thought or mind may be said to be the man himself."* Then according to this reasoning God is divisible into parts, and one of these parts is equal to the whole! And God himself is a mere attribute—Wisdom or Energy! The attempt to establish the Unitarian idea that Christ, though more than man, was still not God, by means of those texts, which those who make that attempt allow

* "Theology of Universalism," by Thomas Baldwin Thayer.

prove the pre-existence, must always prove suicidal to itself.

The inspired writers while stating those doctrines which involve the profoundest mysteries, do so without apology, or an attempt at explication, and we would do well to follow their example in this respect. Those things which relate to an Infinite Being must be past finding out by finite minds; and in nature, no less than in revelation, there are many things known to us as facts, whose *mode* is beyond *the scope* of our reason. With these it is the province of *faith* rather than of reason to deal; and happy they whose childlike trust is such that a known "thus saith the Lord" settles all doubts; and for whose mind "Even so, Father, for so it seems good in thy sight," is a sufficient solution of the most mysterious truth. In the language of another: "In the mysteries of divine revelation, for well-regulated minds there is always to be found an explanation sufficient for *faith*, but never as much as is necessary for comprehension. The *what* it is, is sufficient for us; but the *how*, is beyond our comprehension, and is not at all necessary for us."

Chapter VII.

HUMANITY OF CHRIST.

"He took on him the seed of Abraham."

It is of the utmost importance in our investigations of divine truth carefully to maintain its balance, and that we do not establish one doctrine at the expense of another. This has often been done: and it is to be feared that in some cases the earnest advocate* of what, to every Christian believer, is a most glorious truth—the UNITY of the Godhead—has not guarded with sufficient care another point equally precious, viz: that the one God has revealed himself in the threefold character of Father, Son, and Holy Ghost, and that while these are not three *separate and*

*As an illustration of the truth of this remark I will mention a work entitled "Sandy Foundation Shaken," by William Penn. While this renowned author, in other writings of his, shows himself to be orthodox, and fully accepts the doctrine of the divinity and atonement of Christ, still, I can not but regard the work referred to as seriously defective, and consider it very unfortunate, both for the reputation of the author and that of the Society to which he belonged, that the work was ever made public.

distinct persons, yet each holds a distinct office in the work of human redemption, and to each belongs the attribute of personality, and should be severally and equally regarded as God. Again, an attempt to vindicate the Supreme Deity of Christ has not always been sufficiently guarded on the other hand, and what has been quaintly termed "Unitarianism at the other end," has been the result. It is needful, in order to understand the Scriptures as they refer to our blessed Savior, to keep in view the fact that *he was man* really, no less than God. It is my purpose in the present chapter to treat of his humanity.

I am aware that the words "humanity," "manhood," "human nature," etc., are somewhat variable terms. Thus, "manhood" is sometimes used in a sense that is equivalent to fortitude, or virtuous intrepidity, as when one is spoken of as displaying "his manhood" in some daring praiseworthy deed—or, conversely, "human nature" is often equivalent to the very opposite of these qualities, and becomes a representative of weakness, or even sinfulness. Thus, when one exhibits a want of courage, or sound judgment, or falls under severe temptation, we say, "such is human nature."

Now, I wish here to remark, that it is not with respect to any abstract moral quality, or its opposite, that we apply the terms "human nature" or "manhood" to our Lord Jesus Christ, but solely with reference to the physical and intellectual sense of those terms. We mean simply that he had a *human body and human soul;* and in thus defining

those terms, we need not necessarily attach the idea of moral defectiveness, or spiritual depravity, because we are accustomed to see those things in connection with human characters.

We may remember moral depravity—and by this I mean *not sinfulness* in the sense of guilt, but a *propensity* to sin, or depraved nature—originally had no place in man. Made in the image of God, there was neither stain nor defect in his moral nature; but as all other parts of God's creation, he was pronounced "good, yea, very good," and until deranged by sin, the inherent impulses of his mind inclined him only to virtue. When, therefore, we use any of the terms now under review, or kindred phrases, it should always be understood we do not admit that the slightest degree of sinful or fallen nature pertained to the man Christ Jesus, who was "*holy*, harmless, *undefiled*, separate from sinners." Nor do such Scripture testimonies as these, "made in all things like unto his brethren," "tempted in all points like as we are," necessarily convey any idea of moral infirmity. While the manner of his temptation "in all points" is utterly unfathomable, and is a subject on which it does not become us to speculate, the *fact* itself is easily understood when once we admit the indisputable doctrine of the separate personal existence of Satan.

Though in its mode the doctrine of this *twofold* nature of the Lord Jesus Christ is inexplicable, and lies beyond the scope of our finite reason, and is a part of that "mys-

tery of godliness" which is great, yet the fact itself is most clearly stated, and a recognition of it is of the utmost importance, both for practical purposes, and in order to a correct understanding of many passages of Scripture.

Of him as *man* only—that is, as referring to his humanity only—we are to understand such texts as the following: "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." "My Father is greater than I." "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he was a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him."

As *man* he was tempted, was hungry, weary; as man he wept, slept, and prayed, and finally suffered in the garden and on the cross, and cried out, "If it be possible, let this cup pass from me." "My God, my God, why hast thou forsaken me?" Let not the reader suppose I regard him as a *mere man*, when I give to the above texts, and similar ones, an interpretation that refers *exclusively* to

his assumed nature, his humanity, which, though not *separable* from his deity, is nevertheless *distinct* from it.

Not only in his nature, as above explained, but also in his official relations to the Godhead, he sustains a position *subordinate* and *inferior* to the Father.

In order that he might be a mediator *between* God and man, it was needful that he should assume not only such a nature, but such an official position; and his entire work as mediator, and intercessor and advocate, is based upon and can only be understood by a recognition of this two-fold doctrine, and all those passages which refer to his being "sent of the Father," of his "doing the will of the Father," of his "living by the Father," his "going to the Father," and sitting "on the right hand of God," of the Father "committing all judgment unto him," his saying, "Come, ye blessed of my Father," etc., and finally, of his "delivering up the kingdom to God, even the Father, and becoming himself subject unto him, that God may be all in all"—these all refer to *his official position, which he received for a specific purpose, from God the Father*—a position which does not affect the Supreme Deity of the Son of God.

Perhaps an illustration here may be admissible. Man is a compound being, having body, mind, and soul. In speaking of him we sometimes refer to one, and sometimes to another of these distinct, though mysteriously-blended and unified elements of his being, and it is often needful to take into account *which* of these is spoken of, in order

to understand some expressions sometimes used with regard to our species. For instance, we say, "Man is mortal." This of course refers only to his body, or natural life. Again we say, "Man is immortal, and will exist forever." No one understands *this* of his present physical existence. Now, let us suppose the case of two men—one of them has a strong, vigorous body, but a comparatively weak mind; the other, a strong mind, but weak body. Let us suppose some one speaking of these two men: "Which do you consider the stronger man," he asks, "John T. or James C.?" Now, although you know them both perfectly well, you do not proceed to answer the question until you know *how* it was meant. "Do you mean intellectually, or physically?" That being explained, you can answer, and the *direction* of your answer being understood, your description of the two men would be comprehended by a third person.

So, again, two men in other respects equal, may sustain a relation one to the other *officially*, which renders one greatly the inferior of the other. These two men may meet under circumstances where not only themselves, but all around them, will regard them as occupying common ground. Take, for example, the governor of one of our states and one of his secretaries—their official positions are very *unequal*, while socially and intellectually they may be *equal*. I introduce these comparisons only to illustrate a fact with reference to the *inferiority* on the one hand, and of the *perfect equality* on the other, of the Son of God with

the Father, without at all intending my illustration should be applied to explain the mode of the divine existence.

This subject has a practical bearing as valuable as its truth is clear. I have already had occasion to remark, in a previous chapter, that it is not abstract goodness and virtue in their ethical form that men admire so much as these principles reduced to practice and embodied in actual life; and since we must search the annals of time in vain to find such a life, except that of the Son of Mary, we value it not only for its supreme excellence, but because we know it to be God's own ideal of perfect humanity. And since truth, virtue, holiness, in other men, have but imperfect reflectors; since their rays, though springing from a source divine, are always more or less refracted as they pass through the medium of imperfect human nature in other men, it is well for the world that it has had one Man through whom Virtue's light has shone with unrefracted, with undiminished, and undiscolored rays. Christ's life among men, as himself a man, is the truest interpretation of those practical rules which he gave to regulate the conduct of men. If "sin by the commandment" (God's moral law) is made to "appear exceeding sinful," its hideousness is most clearly discovered when we see in the life of the Man of Nazareth that moral law practically carried out.

But, while the practical *righteousness* of Christ in his human life is the severest rebuke to our practical *unrighteousness*, still we rejoice that "God sent not his Son into

the world to condemn the world, but that the world through him might be saved," and that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness of sinful flesh*, and for sin, *condemned sin* in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Christ takes our place as our substitute, and becomes our surety before the law. *We* have broken the law. In pity for us, he interposes himself; and upon him, the willing substitute, the law visits its unrelenting fury. "HE TASTED DEATH FOR EVERY MAN." But one who becomes surety for another must have no unadjusted claims against himself. Therefore, Christ must take upon himself our nature; and not only become subject to the law, but also render that perfect obedience which it enjoins—in addition to giving his life in payment of our forfeiture—in order that we might both escape its penalty and receive its rewards. Thus, "the righteousness of the law can be fulfilled in us," only as *by faith we become united to Him* by whose "obedience many shall be made righteous." There is a sense, then, in which Christ's righteousness is reckoned to us, but only as we are "*found in him.*" "Yea, doubtless," writes the Apostle Paul, "and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, *and be found* IN HIM, not having *mine own* righteousness, which is of the law, but that

which is through the *faith* OF Christ, *the righteousness which is of God by faith;*" and of another place he says of this righteousness of God—it is "*unto* [imputed to] all, and *upon* [imparted to] all them that believe." See Phil. iii: 8, 9, and Rom. iii: 22.

Again, we love to think—there are times when it is peculiarly precious to dwell upon the thought—that the Lord Jesus is an ever-living "Daysman" between us and the Invisible God, who "can lay his hand *upon us both.*" As God over all blessed forever, he has power adequate to the utmost depth of human need; as our Elder Brother "he is touched with the feeling of our infirmities."*

*Since writing the above I find the following reference to the late John Hodgkin of England, which illustrates and confirms the foregoing statement: "He was especially anxious to impress upon his friends the comfort he had derived in this distressing and humbling visitation, from his sense of the *human* sympathy of Christ, his Redeemer. He often said that till within the past year he had too exclusively meditated on the divine nature of our Savior, and had not enough thought of him as the Son of man, sympathizing with all the weakness and weariness of this 'body of our humiliation,' as well as the Son of God dwelling in the glory of the Father."

J. H. will be remembered by many of my readers, as he visited this country some years since on a gospel mission. For the information of those who did not know him, I may state he was one of England's great men. A fine scholar, a barrister, and a most eloquent preacher, and withal, a meek and humble Christian. He was a member of the Society of Friends. He died on the 3d of Seventh month, 1875.

The appearance of the supernatural is calculated to inspire us with terror. Even holy men of old were filled with fear and trembled at those remarkable manifestations of Jehovah's presence and majesty, such as was seen at Sinai. So terrible was the sight that Moses said, "I exceedingly fear and quake." And even the visible presence of an angel filled men with terror. It is then a glorious privilege we have, of beholding "the glory of God *in the face of Jesus Christ.*" Not to the mount that might be touched, and that burned with fire, but to Jesus, the benign and compassionate Jesus, the mediator of the new covenant, we are now invited to come. "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." He might have appeared among men "with the nature of angels," but who has not rejoiced that he did not? O! who has not felt him precious as he has traced the varied events of his earth-life? He has left an example to childhood and youth, in being subject to his parents—to the philanthropist, in his life of active beneficence. Who has not felt social life made doubly honorable by the scene at Bethany and at Cana of Galilee? What eloquence have tears of human sympathy in the light of the occasion at the grave of Lazarus, when "Jesus wept!" What heart does not become unselfish and pitiful toward the fallen, as we look into the house of the Pharisee, and behold "a sinner" bathing the feet of Jesus with her tears, and kissing them in token of responsive gratitude? What judge may not learn to decide with

pity, if not with leniency, the criminal's fate, as he reads the words of Jesus to the penitent though convicted woman: "Neither do *I* condemn thee; *go*, and *sin no more!*" Who does not feel that poverty, when the result of birth or of unavoidable misfortune, is no longer disgraceful since Jesus "had not where to lay his head?"

What martyr ever suffered, knowing of our Savior's sufferings, who did not feel his soul made stronger by a view of the solemn scene at Golgotha? And how the dying are cheered by the thought that Jesus has trodden the portals of the grave before them!

Such are the practical effects of the revealed truth that Christ was man, made in all things like unto his brethren, with the exception that in him was *no sin*. In him the divine was allied to the human, that through him the human might become allied to the divine. Condescending to our low estate, beginning life where we begin it, at infancy, and passing through its successive stages to mature manhood, meeting temptation as we must meet it, surrounded by the manifold evils with which we come in contact in this world of sin, how admirably is he fitted to be a merciful and faithful high priest, in things pertaining to God, touched with a feeling of our infirmities. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Well may we then "come *boldly* to a throne of grace," where GRACE itself sits enthroned in the person of such a compassionate Savior! "He will regard the prayer of the destitute, and not des-

pise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death, to declare the name of Lord in Zion, and his praise in Jerusalem," Ps. cii: 17–21.

And with such a model before them, what ought the lives of his followers to be! A walk with him in newness of life implies a life of inward purity and practical holiness. By his blood with which he hath redeemed us, by the example which he hath left us, by the precepts which he hath given us—we are called to "holiness and virtue," "that we should live soberly, righteously, and godly in this present world."

No human patterns, no rules of supposed expediency, no maxims of men, however time-honored, should for a moment come between the Christian and his divine Exemplar, or induce him to swerve from the faithful observance of his expressed will. One of the seals imprinted on the sure foundation of God is this: "*Let every one that nameth the name of Christ depart from iniquity.*"

If this were practically acknowledged, if the severe morality of the New Testament were made the rule of every professing Christian, what a revolution would ensue! What a change in the social habits, the business transactions, and even in much that is more or less connected with

the religious worship of the professed followers of the Lord Jesus!

Let no one suppose I give to good works any other than their relative and legitimate place—the effect, not the cause, of faith in Christ, with its attendant result—the salvation of the soul. And yet, the prevailing low standard of practical holiness which characterizes the nominal church at the present day, calls for an exhortation not unlike that used by the apostle: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God *might be careful to maintain good works*. These things are good and profitable unto men," Titus iii: 8. I am not here defining the previous and indispensable pre-requisite of "cleansing first that which is within the cup and platter." On this subject the reader may see my views in the chapter on Sanctification. It is sufficient for my present purpose to make a practical application of the present chapter: *The teaching and example of Christ, the only true pattern for his followers.*

"Behold, where, in a human form,
Appears each grace divine;
The virtues, all in Jesus met,
With mildest radiance shine.

"To spread the rays of heavenly light,
To give the mourner joy,
To preach glad tidings to the poor,
Was his divine employ.

"Mid keen reproach and cruel scorn,
Patient and meek he stood;
His foes ungrateful sought his life,
Who labored for their good.

"In the last hour of deep distress,
Before the Father's throne,
With soul resigned he bowed and said,
'Thy will, not mine, be done.'

"Be Christ our pattern and our guide,
His image may we bear;
O, may we tread his holy steps,
His joy and glory share."

Chapter VIII.

THE TEMPTATION OF CHRIST.

One of the most pathetic and touching scenes in the life of our Savior was his forty days' temptation in the wilderness. Its sublime pathos and intense interest are exceeded only, perhaps, by those at Gethsemane and Calvary. I propose to treat, in this chapter, of this remarkable portion of the history of the Man of Sorrows.

Before proceeding further, however, I wish to devote a few pages to the consideration of a doctrine legitimately connected with this and other points of a doctrinal and practical nature. I allude to the question of the existence of a powerful evil Spirit, denominated in Scripture the "Devil," "Satan," "The Old Serpent," etc. Upon the admission of the fact of the existence of such a being depends not only a satisfactory explanation of our Savior's temptations, but also the solution of the problem of the origin of moral evil in the world; and many portions of Scripture could not otherwise be satisfactorily explained.

This fact is denied not only by infidels; but those who claim to be Christians (believers in the inspiration of the

Scriptures) have made labored efforts to disprove it. As a specimen of this kind of criticism, I subjoin an extract from a recent work.*

"The Jews after the captivity, and a long intercourse with the heathen, adopted the notion of a powerful evil Spirit, waging continual war against God, and the bitter enemy of man's virtue and happiness. His name 'Devil,' and its synonym 'Satan,' were employed as metaphors by the Savior to represent the hostility to the gospel of the Jewish hierarchy (the chief priests, scribes, and Pharisees). They were described as the 'Devil,' or 'Evil One,' who sought to destroy the word of God and their agents, as his angels. The apostles employ the word, also, as a figure to represent the heathen secular power in opposition to Christianity." And quoting Rev. ii, he adds: "Here the devil is the Roman government, or magistracy, which persecuted and imprisoned the Christians."

It seems indeed strange, that any one familiar with the Bible, and believing it, should state (as this author does by the fairest implication) that the existence of such a being as the devil was not recognized by the Jews before the Babylonish captivity. The book of Job, supposed by some to be the oldest book in the hands of the Jews, makes distinct mention of Satan by name, and represents him as the immediate agent in bringing upon this servant of God his varied and severe afflictions. How those calamities can be ascribed to any secular power, or anything else

*"Theology of Universalism," by Thayer.

than something more than human, it is not easy to see. Again, there can be no doubt that the Jews well understood that the serpent that beguiled Eve was a personal foe—an evil Spirit.

An explanation no less strange is that which makes these names applied to the Evil One a mere figure of speech, by which the evil disposition of man is personified. But this reasoning is based upon the assumption that our first parents were not created holy and upright; or, that an effect can be its pre-existing cause! On the first point, the testimony of Scripture is clear: "And God saw everything that he had made, and, behold, *it was very good*," Gen. i: 31. If, then, Eve was *very good*, there could be no inhering evil to impel her to a violation of God's law. Not until she had listened to the beguiler was evil found in her being. It must, therefore, have proceeded from without! But all is made plain by the simple statement of the apostle, "Satan beguiled Eve by his subtlety."

As with regard to the Divine Being, so with reference to the Evil One, the sacred writers, instead of arguing the point, with the utmost naturalness of manner speak of his existence as an admitted fact. And it is difficult to see how those who maintain that there is no such being as the Devil, and that what is so called in the Bible is only our personified evil natures, would answer the atheist, who maintains that there is no God, and that what is so called is only *generous benevolent dispositions personified!* That liberal mode of interpretation which would allow the one

would likewise allow the other, since personality, both in being and action, is applied to one as well as the other.

It is, moreover, utterly impossible to give to many texts of Scripture any rational explanation except on the ground of the personality of Satan. For example, we read not only of the devil, but also of "his angels"—what are these? "Depart from me, ye cursed, into everlasting fire, prepared for the devil (your wicked propensities?) and his angels (that is, the angels of your wicked propensities!). Again, we read of the "devil disputing with Michael the Archangel, about the body of Moses." What was that—whose evil passions were playing now? Surely not those of Moses or Michael. Such assumptions would seem too foolish to be mentioned, were it not for the fact that there are men of influence and learning, and claiming to be believers in the Bible, who are boldly advocating them!

Such an interpretation is also a palpable impeachment of the character of the Son of God! It is said that he was forty days tempted of the devil. Does this mean there were foul passions playing within *his* breast? The devil "taketh him into a high mountain," "took him to the pinnacle of the temple," and "*said* unto him," quoting Scripture, "Cast thyself down"—was Jesus soliloquizing? Did he propose to himself to fall down and worship himself, in order to obtain *from himself* the kingdoms of this world, and the glory of them? And did he rebuke himself with Scripture, and command himself to get behind

himself? And finally, as it is said "the devil departed from him for a season," does this mean that he left himself? Let not my readers think I am trifling—this error is no imaginary one—and yet it is so flimsy that the only wonder is that any one *can* be found to adopt it.

It would not help us out of the same dilemma to apply those expressions to the Jewish hierarchy—the scribes and Pharisees—as the author already quoted does—the language used in reference to the temptations of our Savior is altogether incapable of any such application.

As to the origin of the devil, while it is not my purpose to enter upon an extended discussion of this subject, I would remark that I do not find anything upon which to found the idea that he is either without beginning, or that he is self-originated. From God as the First Great Cause, himself uncaused—*all* other beings unquestionably had their origin. And yet, while we may believe that Satan, as a personal, rational, separate being, is a *creature* of God, it would be the grossest inconsistency to suppose a pure and holy Creator made him *what he now is!* Or, that the Author of his existence imposed upon him the fatal necessity of becoming such, in a moral point of view. Reasoning from analogy, we know that our species has, by *some means*, become devilish; and if this be possible for one order of beings *originally created good*, is there any inconsistency in believing the same of another and higher order of beings?

I am aware it is said the devil is a liar "from the begin-

ning," and that he "sinneth from the beginning," but what event is referred to as the "beginning" we are not informed. It may refer to the beginning of the human race—most probably it does—or may refer to the time of his expulsion from heaven.

Some light may be thrown on this subject by a reference to Peter's expression: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. ii: 4; and to Jude 6: "And the angels which kept not their *first estate*, but left *their own* habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." By this it appears that not only one, but a plurality of angels—possibly very many—at some time in the distant past, just *when* we have no means of knowing—sinned, left their own habitation, kept not *their first estate*, which was one of holiness, and so fell in a moral sense. Now, as there are different orders of beings, is there anything either unscriptural or unreasonable in supposing that the devil is the prince of this fallen host, and that his angels are those who fell with him? And that he has from that time sought the overthrow of all good, to which, by a nature self-acquired by voluntary sinning, he is most determinedly opposed, and that through him evil has entered this world? If this solution of the origin of moral evil has its difficulties—and difficulties it certainly has—any other solution of

which I can form any conception, has far more and greater ones.

In regard to the nature of this enemy of God and man, while he is a spirit—the spirit that worketh in the hearts of the children of disobedience—and while he unquestionably possesses great power, he is neither omnipotent nor omnipresent. His power is limited—a thought in which the children of God take great comfort. "Greater is he that is in you," said our blessed Lord to his followers, "than he that is in the world." The moral nature of Satan is described by such metaphors and terms as a "roaring lion," the "serpent," a "deceiver," a "liar," etc. His nature is most malignant—the very opposite of holiness, compassion, and love.

Such was the being who, for forty consecutive days, assaulted the Lord Jesus. Artful beyond all our powers to conceive, and as malevolent as artful, he exerted all his hellish force against the Man of Sorrows. With a nature so pure, with perceptions so acute, with an abhorrence of sin so intense, as those possessed by the Son of God, how indescribably loathsome must the presence of this living embodiment of all evil have been! How obnoxious his most plausible suggestions! How afflicting to such a nature his buffetings!

Let us consider this circumstance more minutely: 1. The place. It was in the wilderness—a wild, desolate, uninhabited portion of country. Day after day, for forty days, the sun rose and set over the hills of Palestine, and

yet, there, in the dense shade of forest and mountain by day, and the denser shades of night, Jesus contended with the very Prince of Darkness himself. 2. He was alone. He was with the wild beasts; these were his only visible living companions! The lion, king of beasts, and whose "roar is terrible," would have been an insignificant antagonist compared with him who now stood face to face with the Man of Nazareth. As a man, did he not feel the desolateness of this situation? We have only to study carefully the account written of the human life of our Savior, to perceive that he was a man of most tender affection, with a heart keenly alive to human love, sympathy, and association. What else signifies the oft-repeated expression, "the disciple whom Jesus loved"? or the simple statement, "now Jesus loved Martha and her sister, and Lazarus"? And when Jesus wept at the grave of Lazarus, were not those tears tears of pure, holy, natural affection? Who can not see in the circumstance mentioned in connection with his sufferings on the cross, when, with his dying breath, he commended his mother to the beloved disciple: "Woman, behold thy son!" and, addressing John: "Behold thy mother!" who can not see, in this brief incident, the most unmistakable evidence that our holy Pattern knew the joy, the reality, and the power, both of maternal and filial love? That is, love *toward* a mother, and a mother's love *toward him.*

And yet, in those times, when it would seem that as a

man he needed most of human sympathy (I speak reverently), he was most deprived of it! at least, so far as the presence of his friends was concerned! This was most emphatically the case during his forty days' temptation. Let me ask again, did not his social, sympathetic, loving heart realize this aloneness in such an hour? Of such an *hour, did I say?* Of such *days* and *nights.* And much as his heart longed for society and words of friends, he must not quit the field till the battle is over, and the wily foe is vanquished. Of such a conflict, earth was never before the arena! Compared with this, the clashing steel of the ancient gladiators, or the surging battalions of a Xerxes or a Hannibal, an Alexander or a Napoleon, seem but a display of veriest weakness, and almost destitute of valor. Here, on one side, is the immaculate Son of God; on the other, is the Prince of legions (see Luke viii: 30) of powerful spirits; one who had once despoiled Eden; who had dared confront the Archangel, and who now charges upon Him whose strength he is yet to learn is more than a match for his, and whose wisdom exceeds even devilish cunning. Turn his shafts whatever way he will, they rebound against the invulnerable panoply of the Captain of Salvation, and return upon the head of Satan himself, until, confounded and defeated, he retires from the field.

Christian soldier! what lesson has all this for thee? It reveals to us the wonderful compassion of our Great High Priest, who voluntarily underwent such a great

fight of afflictions for our sakes. It teaches us that "though now for a season we are in heaviness through manifold temptations," yet we ought to "rejoice, inasmuch as we are made partakers of Christ's sufferings; because when his glory shall be revealed, we may be glad also with exceeding joy." It teaches us, like our blessed Captain, to fight on in his all-sufficient strength till we are made more than conquerors. It teaches us a lesson of compassion toward the tempted. Could we always know the powerful assaults brought to bear upon the erring, we would often pity more than blame them. It teaches us that we have no imaginary foe to contend with; but a real, artful, powerful one, and one most intensely malignant. And, finally, it teaches us that trust in Jesus is not a vain thing. If our foe is mighty, our Loving Friend is *all*-mighty. If the enemy would destroy, Jesus would save us.

> "His love is as great as his power,
> And neither knows measure nor end."

Though pressed by many foes, and surrounded by dangers from which we can not deliver ourselves, our Captain's word comes like a cordial to the fainting soul: "*Be of good cheer; I have overcome the world!*"

Before closing this chapter, I wish to make some further observations on the subject of temptation in general.

In the first place, it is important to observe the distinction which necessarily exists between *temptation* and *inclination*. Though the two things often co-exist, they are nevertheless distinct. One may be tempted to do a thing which he is not inclined to do. Temptation implies a tempter, and a thing which is in some way presented as an object of temptation. James says: "Every man is tempted when he is drawn away of his own lust and enticed," chapter i: 14. This text has been used by some against the doctrine of any evil spirit apart from man. But the word "enticed" certainly implies an *enticer*, as well as *enticement*. Let us illustrate: A trapper wishes to secure a certain kind of an animal. He not only finds its haunts, but he also consults its tastes. He conceals his trap and displays his bait, placing it in such a position as that the animal, in its attempt to gain it, will be drawn into the trap. The bait is such as the animal desires; and hence it is really drawn away, and into the trap of its own desire (lust is intensified desire), and enticed. But behind all this was the trapper, who, *by this means*, enticed it. So with regard to us. Sin has deranged our natural appetites and propensities; and passions and desires which are absolutely sinful in their nature, have their seat in our corrupt hearts. Now, the artful enemy of our happiness knows how to present an object suited to our prevailing desires. This he does. We perceive the object, which he has either presented, or toward which he secretly excites our desires; desire

soon overpowers the will, and we sin. We are drawn away of our own lust; but an artful but unseen tempter, like the trapper, has practiced upon that lust. "So lust, when it has conceived, bringeth forth sin—and sin, when it is finished, bringeth forth death." For example, here is a man who has an inordinate love of money. The Tempter avails himself of this advantage, and places before him the prospect of gain. He is now induced to deviate from the truth; next, he may use dishonest means; he will now and then overreach his neighbor in his business transactions, and in some cases actually take that which belongs to another. Here he has been drawn away by *his own lust for money*, and Satan has employed agencies to entice him to lie, cheat, and steal! And so with regard to all the various lusts of the flesh and the mind.

Temptation has three stages, viz: The perceptions, the desires, and the will. If it stop with the first, it does not involve sin; it may even affect the desires, momentarily, and in an *involuntary* way, without incurring it; but when the will yields, the result is sin.

Now, the perceptions may be addressed through any one of the five senses, or through the imagination and memory. We see, or hear, or the imagination presents, or the memory recalls, some object toward which the evil one would draw the mind or affections in an unlawful way. Here, now, is the point of danger. If the eye is allowed to continue to see, or the ear to hear, that evil against which we have the power to close them; or, if

we allow the mind through the power of the memory, or the imagination, to revel amid sinful scenes, the desires are at once kindled, intensified, and soon the will is in danger of being overpowered; and so sin not only injected into the mind, but actually brought forth in act. The first stage, secret sin, is against the Lord only; the second stage, the act, may be against both the Lord and our fellowman.

In the case of our blessed Savior, his affections were all holy, his desires pure, his inclinations virtuous. Hence, in the very nature of the case, he never could be tempted in the sense of being drawn away of his own lust and enticed. Temptation, though, by the power of Satan injected into his mind, where, through some one of the avenues of the soul, he was obliged to perceive the evil, met with no response; though the innocent sensibilities of the soul were disturbed, still the temptation found no *root* in the desires, the will was firm, and though greatly annoyed he was totally unharmed. Temptation did not pass its first stage.

Temptation may be either mediate or immediate. A mediate temptation is one in which some agent beside the Tempter himself is employed. This may be illustrated by the case of Adam and Eve. *She* was approached *immediately* by the Tempter himself; by him was beguiled, and sinned. Adam was addressed by his wife, now employed as Satan's agent, and though not *deceived*, still he *yielded to the solicitation*, and in like manner sinned.

So in our experience, we may sometimes be tempted immediately; the Tempter may suggest a thought of evil; this may be so artfully done that it may seem to occur in the ordinary way of mental operations. Or, he may, as we know he often does, employ some other person to induce us to sin. One individual often provokes, solicits, or by the influence of example, leads another to the commission of evil.

The foregoing suggests some remarks of a practical nature. In the first place, in view of the fact that our adversary, the devil, as a roaring lion goeth about seeking whom he may devour, and that he is both too artful and powerful to be successfully met by our unassisted wisdom and strength, we need to watch and pray continually lest we enter into temptation.

In the second place, since the disordered propensities and sinful desires of the carnal mind are the means often used by Satan to bring us into open transgression, our safety lies in having our hearts cleansed from all unrighteousness; having our natural faculties and propensities regulated, and kept in proper subjection by the power of the Holy Spirit—and that which is sinful in its nature, eradicated from our hearts by his consuming baptism.

In the next place, since our natural dispositions are very much modified by habit, and both good and evil gain strength by indulgence, it is of the utmost importance that we guard against the formation or indulgence of improper habits, both in ourselves and those whose

guardianship and training may be in any degree entrusted to us. This is a point of immense practical importance. Who has not seen life-long injury inflicted upon both body and mind, by the indulgence of habits of dissipation, which greatly increase the natural difficulty of yielding the heart to Christ, in the first place; and in the next place, if the heart is yielded, the capacity for usefulness is permanently impaired?

For the same reason it is essential that we avoid needless contact with evil associations and influences of all kinds. Especially is this important for the young whose principles are not fixed, and whose habits are not wholly formed. "Evil communications corrupt good manners." Bad associates and bad books are Satan's most powerful allies. "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it and pass away." This proverb should be the motto of every one who would entertain any reasonable hope of keeping himself unspotted from the world.

Not only bad books, but certain kinds of pictures may be productive of much mischief, in suggesting an improper train of thought, and aiding the imagination in creating for itself an inner ideal world of impurity and vice. On this account especially, the theater, with its vulgar scenes; the fashionable ball-room, with its gilded attractions; the novel, with its highly-colored and over-wrought characters, should be avoided as so many avenues to death.

It is a noteworthy fact that our blessed Lord, in meeting

the temptations of Satan, did so by saying "It is written," etc., appealing to the Sacred Scriptures. This is a strong indorsement of those sacred writings, and teaches us how a knowledge of them may aid us in resisting temptation, a fact which we will do well to note, and be careful to be thoroughly furnished for every such emergency.

Lastly, let every one, when tempted, straightway look to Jesus, with earnest prayer and unwavering trust; remembering "that *God is faithful, who will not suffer you to be tempted above that ye are able, but with the temptation will also make a way of escape, that ye may be able to bear it.*"

Chapter IX.

THE DEATH OF CHRIST.

"Who was made a little lower than the angels for the suffering of death."

Does the death of Christ form an essential feature of the divine plan of saving a lost world, and was that event contemplated in the "determinate counsel and foreknowledge of God"? Or was it, as a popular preacher has recently asserted, "an accidental result of his incarnation and mission in a wicked world, unavoidable, indeed, under the circumstances, in effecting our salvation, and yet contributing nothing to it?"* Is it true that "Christ suffered *along with us*" rather than *for us*, as another writer of some celebrity intimates? † And is the death of Christ fraught with an attractive power to *those only* who are privileged *to hear* of his suffering love? Is the following language of another professed minister of the gospel consistent with the testimony of the Oracles of God? "Now, it is simply the *life* of Christ that WE recognize as being able to save

* See "Lectures, etc.," by Chauncey Giles.

† See Vol. I, No. X, "American Friend."

us from sin, or reconcile us to the Father. *We* say it is the *life* of Christ that reconciles the Father, or *atones* for the sins of the world. You say it is his *death*, and that death accomplished by the great Omnipotent calling upon his enemy to help him accomplish the work."*

It is proposed, in the present chapter, to discuss this subject as indicated by the question at its beginning, which I will here change to the form of a proposition, and then proceed to the proof:

The death of Christ constitutes an essential feature of the divine plan of saving a lost world, and that event was contemplated in the determinate counsel and foreknowledge of God.

Although we are not to explain the gospel by the "law," so much as the law by the gospel, yet in proving our proposition the "law and the prophets" may serve us in establishing the question whether the death of Christ were accidental, or whether it formed a part of the previous counsels of the Omnipotent mind.

Now, I think it will be admitted that animal sacrifice was an institution observed by the direction of Jehovah from the earliest period of the world's history. "By faith Abel offered (of the firstlings of his flock) a more excellent sacrifice than Cain," Gen. iv: 4; Heb. xi: 4. Sacrificial offerings were of frequent occurrence throughout the patriarchal dispensation, and the Mosaic ritual abounded with them. Both the design and effect of this bloody system was doubtless twofold.

*See "Friends' Intelligencer," Ninth mo., 1855.

In the first place, it must have tended in no small degree to discipline the Jews to obedience, and remind them of their obligations to God, and greatly to impress them with a sense of the *exceeding sinfulness of sin*, and the *holiness of God*. It was a declaration on his part, and an acknowledgment on their part, that the just penalty of sin was death. Such were the immediate moral effects of the system of animal sacrifice.

But, in the second place, Jehovah clearly intended something more than this. The whole ceremonial law was *typical*, and was designed by him with special reference to a future time and future circumstances. "The law," says Paul, "was our schoolmaster to bring us to Christ," who is declared to be "the end of the law," etc.

Again, the same inspired writer says the "law was a *shadow* of good things to come." Since there is necessarily some resemblance between the shadow and the thing shadowed in the natural world, so these "coming events" must bear some resemblance to those shadows; and the infinite, omniscient mind alone could draw that shadowy outline of that glorious system of realities in the future. Hence, He is the author of both the law and the gospel. And while by drawing, in miniature, a picture of truth, and thus aiding their faith, and directing it to the great sacrifice of His own dear Son, the Antitype, he plainly shows that this great plan was fore-ordained, and can not be regarded as a casual circumstance. And, as in this miniature plan, the doctrine of redemption by substitution,

and legal remission for legal transgressions, was its leading feature; so in this blessed reality, which is "the very image of those things," the same doctrine of redemption by substitution, and "remission of sins by the shedding of blood," stands forth in its highest perfection. "For this cause he is the mediator of the new testament, that by *means of death*, for the *redemption* of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix: 15. This sublime passage forms a key which opens to us the signification of all those sacrificial rites in which life was taken by the shedding of blood; that signification is, *Christ dies by divine appointment for the redemption of a fallen world!*

Enough has been said with reference to the law to show that the sacrificial death of Christ was previously designed, and that it has direct reference to the salvation of man, not exclusively as a moral effect, or an attractive power, *but by virtue of an inherent efficacy as a universal ransom.*

I will now adduce additional proof from the prophets in support of my proposition, not only with reference to previous design, but also with reference to the doctrine of vicarious sacrifice, and justification by faith in that sacrifice. "Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every

one to his own way, and the Lord hath laid on him the iniquity of us all; he was cut off out of the land of the living, for the transgression of my people was he stricken. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, etc. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors," Is. liii. And in Daniel ix: 26, it is predicted that "Messiah shall be cut off, but not for himself."

Prophecies relating to this subject might be greatly multiplied, but, for brevity sake, I shall content myself with those already given, and will proceed to examine the New-Testament teaching on the two points involved in my proposition, viz:

1. *That the death of Christ was foreordained of the Father.*

2. *That his death is vicarious; and as such, is the great procuring cause of man's salvation.*

1. As the hour drew near when Jesus was to suffer, and as he was contemplating that event, he exclaims: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for *this cause came I unto this hour.*"

Peter, addressing the Jews on the day of pentecost, says, in reference to Christ: "Him being delivered by the determinate counsel *and foreknowledge of God*, ye have taken and by wicked hands have crucified and slain," Acts ii: 23.

Very similar was the united testimony of the disciples, when with one accord they lifted up their voices in thankful acknowledgment to God for the manner in which he had defeated the wicked designs of the kings of the earth and the rulers, who were gathered together against the Lord and against his Christ. "For of a truth, Lord, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, *for to do whatsoever thy hand and thy counsel determined before to be done*," Acts iv: 26–28.

Peter, in his first epistle, immediately after reminding the believers that they were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot," adds "who verily was foreordained before the foundation of the world," etc., 1 Pet. i: 19, 20.

If, however, there could be any doubt whether the death of Christ were *accidental* or *designed*, I think that doubt could not fail to be removed from the mind of every believer in the inspiration of the Scriptures by the most positive testimony of the author of the epistle to the Hebrews: "But we see Jesus, who was made a little lower than the angels *for the suffering of death*, crowned

with glory and honor; that he by the grace of God should taste *death for every man.*" Again: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, *that through death* he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage," Heb. ii: 9, 14, 15. "And for this cause he is the mediator of the new testament, *that by means of death,* for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix: 15.

Such is the unequivocal testimony of the inspired penmen on this special point. Whatever men may think *now,* however *this feature* of the doctrine of the cross of Christ may be opposed by men who would interpret the mystery of godliness by a philosophy of their own devising, it is certainly clearly manifest that the inspired apostles of Christ regarded the laying down of his life as he did, when, "his hour being come," he submitted to be crucified, not as a mere accident, but as an event planned and determined in the inscrutable counsels of the Infinite mind. If they did not so regard it, they were, to say the least, very incautious writers. To avoid mistake, I will here remark that I am speaking only of the event of Christ's death, not of the attendant circumstances, in a part of which wicked men were acting under the influence of the Wicked One, and were prompted by unholy motives. I shall

probably further on speak more fully on this point, and allude to it here only to avoid any misunderstanding.

I will not multiply quotations, and I think enough has been adduced from both the Old Testament and the New to establish this truth, that "thus it is written, and thus it behooved Christ to suffer [death] and to rise again the third day, and that repentance and remission of sins should be preached in his name among all nations;" in other words, *that God the Father sent his Son into the world to make atonement for sin by the suffering of death.*

In contrast with this unmistakable testimony of the sacred Scriptures, we find men of genius and learning laboring to establish the heterodox notion that Christ's death has no special merit. As a specimen of this class of opinions, I subjoin an extract or two from a recent work of over five hundred pages, entitled "The Vicarious Sacrifice," by Horace Bushnell. Throughout his book, in which are many good sentiments, the author attempts to maintain the position that "Christ is not here to die, but dies because he is here." (See page 130.) After alluding to what he terms "a current conception that Christ came into the world for the very purpose of the sacrifice, . . . that he is here for the very purpose of the bleeding," that is, "to be substituted in our place, and take, or somehow compensate for the release of, our punishment," the author of this work continues: "We, on the other hand, regard the vicariousness in which he comes only as the mode or instinct of his love, when doing a work in the recovery

and reconciliation of men. He was in vicarious sacrifice before he came into the world, having the world upon his feeling as truly as now, and only made the fact-form sacrifice because he had the burden of it on him already. The sacrifice taken as a fact in time was not set before him as the end or object of his ministry—that would make it a mere pageant of suffering, without rational dignity, or character; but when it came, it was *simply the bad fortune such a work*, prosecuted with such devotion, must encounter on its way! The missionary going out to spend his days among a heathen people does not go to make so much of sacrifice, including that, perhaps, of life itself—that being his purpose he might better stay at home—but he makes the sacrifice when the fit hour comes, because he is in a work, and because the work requires it of him. Christ, then, we must believe, is here to do something—some great and mighty work—not to make up a necessary quantum of pain for the compensation of God's justice. The sacrifice he makes in becoming a Man of Sorrows and dying a malefactor's death, will be suffered under his work, and only for his work's sake. He was not ignorant, of course, that he would suffer. He expected that dying would give eloquence and power to his mission, just because, not coming here to die, *he would have it put upon him as the cost of his fidelity.*"

In another part of his book (page 470), in speaking of the sacrifice of Christ, he says: "His pains have no value as pains, or his dying as death; he does not satisfy God's

justice; he is not legally substituted in our place. There was nothing of this nature in the [ancient] sacrifices, and when he becomes a sacrifice for us, there should not be, in his."

In our pity for the man who can thus speak of "the blood of the covenant," we might forgive, or silently excuse, his folly, were it not for the mischief such men will effect in society, both in their living and posthumous influence. With a title calculated to preclude suspicion and inspire confidence, interspersed with many sublime and truthful sentiments, and written in an elegant and popular style, his book, like sweetened poison, does not alarm the unwary reader until it has infused itself into his soul. Error is never so dangerous as when clad in the guise of truth, and perhaps a more artful transformation of Satan has never been presented to the world than is found in some of our modern literature, in which genius, learning, and tasteful style are employed to garnish over the most dangerous sentiments—sentiments so cautiously stated, and so connected with vital truth, as sometimes to be taken for the truth itself.

2. We now come to the second part of our proposition, viz:

The death of Christ was vicarious.

Although this word is not found in the Scriptures, yet, accepted in its simple and legitimate meaning, it is a very convenient word to express a scriptural truth, viz: That

Christ, in his death, was substituted in the place of sinners, bearing their sins and dying *for* them.

Now, we have previously referred to the testimony borne to this doctrine in the Old Testament, and specially to Isaiah liii, which is of the most unequivocal character. What is the teaching of the New Testament on the same point?

"The Son of man came not to be ministered unto, but to minister, *and to give his life a ransom for many*," Matt. xx: 28. "Who gave himself *a ransom for all*," 1 Tim. ii: 6. "Christ *died for our sins*," 1 Cor. xv: 3. "He hath made him to be sin for us who know no sin," 2 Cor. v: 21. "Christ hath redeemed us from the curse of the law, *being made a curse for us*," Gal. iii: 13. "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, *by whose stripes ye were healed*," 1 Pet. ii: 24. "For Christ also hath *once suffered for sins*, the just *for* the unjust, that he might bring us to God," 1 Pet. iii: 18. To quote all the texts that bear on this subject would be to transcribe a very considerable portion of the New Testament, but I trust enough has been given to satisfy the candid reader that the doctrine under consideration is abundantly confirmed by the Holy Scriptures.

Before proceeding further with the elucidation of this subject, I would here remark that I am profoundly impressed with its magnitude and importance. I have long been convinced, and the conviction deepens with the

progress of my own experience, that it is a doctrine fraught with a degree of truth which can not be discovered merely upon the surface. Simple enough, indeed, in its practical application, nevertheless, in its own nature, it involves mysteries inexplicable and incomprehensible, "which things the angels desire to look into." Such a subject should be approached with the deepest reverence, and the utmost care should be used lest we should "darken counsel by words without knowledge." We should commit ourselves in a teachable disposition to the guidance of the Holy Spirit, and ask him to "open our understandings that we might understand the Scriptures."

Christ crucified is still preached to the Jews a stumbling-block, and to the Greeks foolishness; and, wise only with that wisdom which can not receive spiritual things, men reject this foundation of the believer's hope, because it stands opposed to the pride of their unregenerate hearts. While with such it may savor too much of a commercial idea, and in the *Crucified One* they can see "neither form nor comeliness," to those who, in humble faith, accept him as "the Lamb of God that taketh away the sin of the world," *he is "precious,"* and in both his life and *death* they behold an eternal fitness and blessed adaptation to all our spiritual need.

But it is not alone the enemies of Christianity that have contributed to its damage. Unhappily, some of the professed defenders of the doctrine of redemption through Christ crucified have treated it in a manner bordering on

irreverence, using terms and comparisons without regard, seemingly, to the fact that it is a subject absolutely unique and positively peculiar—that the Father who appoints, and the Son who mediates, and the law whose claims are to be adjusted, are all infinite, and therefore can be matched by no comparisons. Comparisons may sometimes be used to advantage, but we should be careful not to carry them too far, as the most apt illustrations must necessarily fail, in some particular, to illustrate and describe that which has no counterpart. Those things which relate to God and his inscrutable plans are matters purely of revelation, and can not be searched out and apprehended by the unassisted light of human reason; and in seeking for divine truth we shall ever find the Bible its own best expositor, remembering that "secret things belong unto the Lord, but those which are revealed belong unto us and to our children."

Although the doctrine of substitution, or vicarious sacrifice, is most clearly taught in Holy Writ, the grossest misconceptions have sometimes been entertained in regard to it.

1. It is nowhere stated in Scripture that *Christ suffered the full measure of the punishment due to our sins.* It is said "he suffered for sins," "he suffered for us," "himself bare our sins," "was made a curse for us," but nowhere that he suffered the penalty we must have endured, had he not obtained our release; nor is he so substituted in our place,

as to obtain an *unconditional* exemption from the penalty of our sins.

2. Properly understood, there can be no objection to the doctrine of satisfaction. The sufferings of Christ are an offering both satisfactory and honorable to God—constituting a *ground upon which* God can pardon the breaches of his righteous law, and yet maintain its honor—can be both just and merciful—condemn the transgression and acquit the transgressor. But this is all conditional. The penalty of the law is not set aside in our case except as we embrace by a willing, hearty, and active faith, the terms of offered mercy. The gracious promises of God can not be construed to encourage sin; and though satisfaction for our sins is secured to us when we repent and turn to God, claiming pardon for the sake of his Son, still we are taught in the most impressive manner, that God can never be satisfied *with sin*, or *with us in our sins*. Let us never lose sight of this, when speaking of imputed righteousness, justification by faith, or satisfaction. "The mercy that pardons can never be separated from the holiness that abides unchangeably in him," and the Spirit's inworking, renovating power must ever be experienced in connection with the work of Christ without us, or we shall fail of the end of the believer's faith—the salvation of his soul. "Ye must be born again," and "without holiness no man shall see the Lord."

3. It seems to me an unhappy way of expressing the effect of Christ's death, as a vicarious sacrifice, to say "by

this means the wrath of God was qualified, or appeased." I think it often does positive injury, and yet such expressions are not uncommon. They have the effect to represent our heavenly Father as naturally implacable, and that the sufferings of an innocent victim were required to render him placable—a notion much more consistent with the abominations of paganism than with the gospel of our Lord Jesus Christ. Love, not wrath, was the moving cause that actuated both the Father and the Son. "God *so loved* the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." I shall speak more fully on this point in another place.

4. There are two errors respecting the blood of Christ not unfrequently to be met with, both among writers and speakers, against both of which it is, perhaps, equally important to guard. One of them is *Spiritualizing that blood;* the other, *Materializing its application.*

In reference to the first, it is maintained that the actual blood, being a material substance, can not cleanse or purify the immaterial spirit, and hence they argue that those texts of Scripture which speak of the blood of Christ purifying the heart, must be understood as being metaphorical, and that the blood is only a symbol of that which *really* saves or purifies the soul—the Holy Spirit. "The blood," say they, "is the life," and "Christ's blood is his life, and this life is his life-giving spirit, which, working in us, effects a spiritual change." Now, this

reasoning is very specious, but altogether on false premises. For, I think it can not be shown that those texts of Scripture which speak of the blood of Christ do not refer to his actual blood, and that though some of them are metaphorical, such as "drinking his blood," "washing in his blood," etc., still, in all such texts the metaphor lies, it seems to me, in the "drinking," "washing," etc., and not in the blood itself. And although of the man Christ Jesus, as of every other human being, we may say "the blood was the life, and the life was *in* the blood"—that is the natural life, not the spirit, not the life he lived (his example), but his natural, physical life, that *life which he gave by shedding his blood on Calvary.*

But in reference to the second error alluded to, viz: the material application of the blood of Christ, it may be regarded as the other extreme in the vibration of the pendulum. Let it be remembered, that the blood, while not itself spiritual, *is to be spiritually applied*—that this can be done only by faith and the power of the Holy Spirit. I am inclined to think some forms of expression sometimes used by those who entertain a scriptural view of the Atonement, are not entirely free from objection, as being calculated to engender the false idea now under consideration. The expressions to which I allude are these and kindred ones, viz: "One drop of the blood of Christ is sufficient to make the foulest clean." Now, what is intended is, no doubt, to exalt the efficacy of the "*precious blood,*" and to show that he who *really* applies it,

though by a feeble, yet genuine faith, will be saved, though his sins be as scarlet. But that faith, however feeble, takes hold of the sacrifice—the blood-shedding—in its entirety, and does not parcel it into drops.

Again, to speak of "walking by the bleeding side of the Savior," of "feeling his blood trickling down upon me"—however well intended, is hardly admissible, in view of the fact that he does not offer himself often; that he is not *now* bleeding, but that he offered "one sacrifice for sins forever," that he "suffered *once* for all." True, we may walk with him, as he comes to us by the Spirit, and this Spirit is the Spirit of Christ; but our Mediator, Jesus, who sends the Spirit, is on the right hand of God, not bleeding *now*, but interceding, "a lamb as it *had been slain.*"

I trust I may be excused for subjoining here an extract from the pen of J. J. Gurney, in harmony with the statements here made. "If I am asked what I mean by the 'Fountain in which alone we can be washed from all our stains,' I answer without reserve, and without difficulty, The atoning blood of Christ. No sooner does transgression in word, thought, or deed, leave a stain on our conscience, than we are left in a hopeless condition without this remedy. Never was that atonement more precious to my soul than at the present time, and I think it peculiarly important to fix it in the mind, that the blood of Christ, frequently mentioned as it is in Scripture, and which is to be sprinkled on the heart by faith, is never so mentioned

as to be capable of being *itself* spiritualized. It is literally and truly the blood which was shed on Calvary for the sins of the whole world, and which is precisely tantamount to the Savior's natural life, which was offered up on the cross as a sacrifice acceptable, well pleasing to God.

"According to the view of the Jews of old, the blood of the sin-offering was the life thereof, and so it was naturally and truly with the Incarnate Antitype—the man Christ Jesus. In various passages of the New Testament which speak of the 'blood,' of our 'drinking' it, of our being 'sprinkled' by it, of our 'washing our robes' in it, etc., the metaphor lies, as I apprehend, not in the 'blood,' but in the drinking, sprinkling, washing, etc. Thus, it is evident that faith in the blood of Jesus is equivalent to faith in the one great offering which he has made on the cross for the sins of all mankind; and by this faith, when it is heartfelt, living, and heaven-born, the penitent sinner is justified. His sins are forgiven, and he finds peace with God."

5. I have sometimes been pained when I have heard persons, speaking on this all-important subject, venture to conduct a kind of dialogue between God and his Son. Thus: God sees the world in revolt and declares his purpose to destroy it; here the Son interposes, saying, "Father, spare them; I will go and die for them; let me suffer thy vengeance in their stead." The Father consents, saying "Go," etc. This is both unwarrantable and objectionable. In the first place, God has not so revealed

his truth to us; and in the second place, it dishonors him and robs him of his voluntary, gracious purpose, and shows him to have been moved by the entreaties of one more gracious than himself.

6. In like manner, the comparisons sometimes used do dishonor to God and his truth, representing the Father and the Son as opposite, contracting parties, actuated by opposite interests. Even the favorite example of the Grecian king Zeulucus, who, to show his determination to enforce the law against adultery, when his own son became the first transgressor, put out one of *his own* eyes, and only *one* of his son's, instead of *both* (as the law required)—even this example, so often cited by Christian writers to illustrate God's justice and compassion, falls infinitely behind the heavenly reality—in fact, it is calculated to engender rather a low view of God's perfections. In this case of the Grecian king, the son might have still despised both the king and his law at the same time that he shared his compassion. Not so in the gospel plan. "We love him because he first loved us," and a thorough moral renovation accompanies the forgiveness of sin.*

*In using the term "thorough moral renovation," I do not mean that complete sanctification which is expressed by such terms as "a perfect man in Christ Jesus," "the fullness of the measure of the stature of Christ," which is not experienced simultaneously with forgiveness of sins, but of that change of heart or disposition expressed in the Scriptures by such terms as "a new creature," "new-born babes," etc.

The sacrifice made of himself, by our Lord Jesus Christ, is both voluntarily made on the part of the Son and graciously appointed of the Father. In this amazing work of mercy, God and his Son are not moved by *opposite*, but *identical* motives. "God gave his Son," and "Christ gave himself." "God so loved the world," and "Christ loved us." "No man taketh my life from me. I lay it down of myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.*" While, therefore, our Savior's death was in one sense accomplished by wicked hands, yet we are ever to bear in mind the fact that he *voluntarily gave himself* into their hands. He said expressly to Pilate: "Thou couldst have no power at all against me except it were given thee from above." He, therefore, who had all power in his hand, who could have had more than twelve legions of angels at his service, meekly gave himself, *at the hour of his own appointment*, into the hands of an envious and bloodthirsty mob, to be led as a lamb to the slaughter. Nor does the fact that he was "delivered by the determinate counsel and foreknowledge of God," that he thus suffered *for our salvation*, in the slightest degree palliate their guilt. "For *envy* the Jews delivered him," and whatever benefit accrued from his death, the perpetrators of that deed were actuated by evil motives, and hence it was in them an enormous crime. Judas, the traitor, while fulfilling the Scriptures, was Satan's willing servant, for the devil not only put it into his heart to betray his

Master, but it is said, "Satan entered into him," and his own confession was, "I have *sinned* in that I have betrayed the innocent blood."

I am aware what objection is raised here. It will be asked by some: "If the Jews had embraced Christ as their promised Messiah, as it was certainly his will they should—if they had thus been guiltless of his blood, would not God's purpose in sending his Son to make an atonement for sin have been defeated? If those whom Christ denounced for not believing on him, had believed, had fully known him, "they would not have crucified the Lord of life and glory." How, then, shall we reconcile God's *purpose* with his *moral law?* This question assumes too much. There is not the slightest warrant in Scripture for concluding that while Jehovah appointed the *death* of Christ as the way by which to save a lost world, he willed and appointed all the *means* by which that death was effected. This would make him inconsistent with himself. And although we are not concerned with what *might have been*, but with what *is*, yet, beside again reminding the reader of the fact that our Savior's sufferings were all voluntary, that he laid down his own life, I wish to refer to his agony in the Garden. Who can contemplate the account given of this scene, when "he began to be sorrowful and very heavy," when "his soul was exceeding sorrowful even unto death," when "he groaned in spirit, and being in an agony he prayed the more earnestly, and his sweat was, as it were, great drops of blood

falling down to the ground"—who can contemplate this scene in all its pathetic vividness and not be impressed with the idea that there is a strange, unsearchable mystery connected with that agony then and there endured by the Son of God? Wherefore that sorrow, those heavy groans, those scarlet drops? Was it the fear of death, or the dread of suffering? That could not be. The Son of God could not have had less fortitude than frail man, who sometimes has met death with tranquility, if not exultation. No: it was the accumulated guilt of a revolted world that wrung his sinless soul! Even *then*, emphatically, he was "treading the wine-press alone," and all the deep and intense mystery of those sufferings in Gethsemane, none inferior to himself can ever know; and I do not object to the idea that there he paid a very considerable, if not the principal part of our redemption! And who would venture to say (I will not) that this suffering might not have advanced to that point of which dissolution would have been the result? Let this be a sufficient answer to those who would say God's appointment of death for the reconciliation of the world involves the sin of murder. For I think it very clear that the cup he drank before his apprehension came *very near* wringing from him his very life!

Christ, then, is made our substitute, not to mete out an exact equivalent of physical suffering, or of future punishment. The substitution lies principally in that mysterious thing—*death!* "He tasted death for every man." When

we contemplate the event of man's dissolution in all its relations to us in a physical and spiritual point of view, and remember that death, physical as well as spiritual, entered the world by sin (see Rom. v: 12), does not sin, through this manifestation of its fruit, appear exceeding sinful? And while the sinless Lamb of God yields to this appointed fate of our race, is he not treated as guilty—as the culprit yielding to the severest claims of a broken law?

But here it may be objected that his substitutionary suffering does not absolve us, for we die still. But this difficulty is removed when we take into consideration the fact that "He must reign till he hath put *all* enemies under his feet," and "the last enemy that shall be destroyed is *death*" (1 Cor. xv: 25, 26), that he has abolished death. And when this "corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is *swallowed up in* victory," 1 Cor. xv: 54. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv: 21, 22.

3. *The sacrifice of the Lord Jesus Christ is the great procuring cause of man's salvation.*

If, in this division of my subject, I seem to use the term "Sacrifice of Christ" with an exclusive reference to the laying-down of his life, I would beg the reader to remem-

ber that my subject is "*The Death of Christ*," not the entire plan of redemption, of which that death is the *center* rather than the *whole;* and I would by no means undervalue his example in the varied events of his life, or lightly esteem his divine teachings. Nor do I deny to the Cross, or death of Christ, an attractive power in a moral point of view. The great purpose he serves in the divine economy, in the character of a perfect pattern, and a teacher or revealer of truth, is not lessened in our estimation by the importance we attach to his death. I shall have occasion to speak on the "*moral power*" of the cross before concluding this chapter, and for the present I shall confine myself to the other side of my subject, as indicated at its commencement, and for convenience I will divide it into four heads, viz:

1. *The effects of Christ's death.*
2. *The nature and extent of those effects.*
3. *The character of the sacrifice.*
4. *Its suitability to its proposed end.*

1. On the subject of the effects of Christ's death, I would remark, that both our Lord himself and his apostles unhesitatingly speak of his sufferings on the cross as lying at the very foundation of the plan of salvation.

Christ says: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John xii: 24.

And, again, after speaking of himself as the bread of life, he says: "If any man eat of this bread, he shall live forever: and the bread that I will give *is my flesh*, which I will give for the life of the world." "Except ye *eat the flesh* of the Son of man, and *drink his blood*, ye have no life in you," John vi: 51–53.

In the passages just cited, the terms "flesh" and "blood" undoubtedly refer to his real flesh and blood, and the giving of his flesh for the life of the world must refer to his sacrificial death. Indeed, I do not know of a single text where the flesh and blood of Christ are spoken of in any other than a literal sense.

Though the expression, "Except ye eat the flesh of the Son of man," etc., is a figurative one, the figure lies not in the flesh and blood, but in the eating and drinking. If this interpretation be true, our Savior certainly intended to convey the idea that his death is in some way connected with man's salvation.

So, also, when, on the occasion of the last supper, he took bread and broke it and handed it to his disciples, saying: "Take, eat; this is my body which is broken for you;" and of the cup, "This is my blood" (that is, this represents my blood), "of the New Testament, which is shed for many for the remission of sins," Matt. xxvi: 28, he inculcates the same truth.

Paul says God hath set forth Christ "to be a propitiation through faith *in his blood*," Rom. iii: 25. "For it pleased the Father that in him should all fullness dwell;

and, having made peace through the blood *of his cross*, by him to reconcile all things unto himself," Col. i: 19, 20. "In whom we have redemption through his blood, the forgiveness of sins," Eph. i: 7. For "ye were not redeemed with corruptible things, as silver and gold, etc., but with the precious blood of Christ, as of a lamb without blemish and without spot," etc., 1 Pet. i: 18, 19. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John i: 7. And the testimony of the angel to John concerning the heavenly multitude was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb," Rev. vii: 14.

It seems impossible to read such passages as the foregoing and not be impressed with the idea that, in the view of the sacred writers, the blood of Christ (that is, the shedding of his blood) constitutes the basis of God's plan of salvation.

Christ's death, then, has effected the *means* of our salvation; it has placed us in a salvable state, and thus opened to fallen man a door of escape from the prison-house of sin; so that man, though a prisoner, is a prisoner of hope.

We will now consider

2. *The nature and extent of the effects of Christ's death.*

I have just remarked that the sacrificial death of our Savior has effected the means of our salvation. This much

is accomplished for us wholly independent of us. It is an effect mentioned in Scripture under different names. Sometimes it is said we are "reconciled" by those means. "If, while we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life," Rom. v: 10, in which place the word "reconciled" seems to refer to our favorable position, in which the terms of peace are offered to us while we were yet *enemies*—offered, too, on the credit, or merit, of something done by another, not by ourselves.

In other places the words "bought" and "purchased" are employed with reference to the effect of Christ's death. "Ye are not your own, ye are bought with a price," 1 Cor. vi: 20. "Take heed," says Paul to the Ephesian elders, "therefore, unto yourselves, and to all the flock, to feed the church of God [Christ], which he hath purchased with his own blood," Acts xx: 28.

Though the foregoing, and other similar terms are employed to represent a work accomplished for us—a work affecting our condition independently of any faith or knowledge on our part, there is nothing in them, or in all the Scriptures besides, to warrant the conclusion that the Father and the Son are opposite, or unlike in their natures or designs—nothing to warrant, in the slightest degree, the horrible notion that a merciful and forgiving Son makes treaty with an angry Father—nothing to support the idea that Christ, by his death, appeased

or qualified the wrath of God, or in any way effected a change in the moral nature of Jehovah.

On the other hand, our Father and our "Elder Brother" are both our Pitying Friends and Almighty Helpers, *in nature and purpose eternally one.* And the plan of redemption through a dying Savior exhibits an infinitely wise adjustment of his *mercy* and his *justice,* to suit the demands both of his nature and our own. Its declared purpose is, "that he might be JUST and the JUSTIFIER of him which believeth in JESUS," Rom. iii: 26.

The atonement of Christ not only constitutes the ground of our justification, but is the meritorious *cause of the gift of the Holy Spirit our Sanctifier.* "As by the offense of one" [Adam] "judgment came upon all men to condemnation, even so by the righteousness of one" [Christ], "the free gift came upon all men to justification of life," Rom. v: 18.

Such, then, is the nature of the effects of the atoning death of Christ. In the first place, it opens a door of access to God, not by the effect it has on the nature of the Divine Being, but by affording the needed forgiveness, without compromising his justice. And in the next place, it provides for man the effective agency of the Holy Spirit as a deliverer from his defiled and enthralled condition.

Now, in reference to the extent of the effects we have just been considering, it is as universal as the race of man; and the proof of this assertion lies in a text already

quoted. "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the *free gift* came upon all men to justification of life;" by which it appears that the virtue that flows from Christ is co-extensive with the effects of Adam's transgression. If, therefore, moral death has been entailed upon all Adam's posterity by his offense, the "free gift," the means of recovery has come upon all his posterity also.

If Christ has tasted death for every man, the means whereby every man may avail himself of the benefit of that death is placed within his reach, or else Jesus Christ died in vain for at least a portion of the human family.

All, therefore, in every age, both small and great, are reached by the saving mercy of God in Christ Jesus. Or, using the language of another, "an effective offer of salvation is made to all men;" and since this offer is not thus made through any outward means, such as the preaching of the gospel, or the written word (for of such means many are destitute), it must be made by an All-pervading Power, and that Power is the Holy Spirit. The virtue of the vicarious sacrifice of Christ must have affected those who lived before his coming in the flesh as well as those who have lived since. The "free gift" came upon those who, with respect to date (as we view it), lived anterior to his sufferings. But here we should remember that "with the Lord one day is as a thousand years, and a thousand years as one day;" and in his view Christ is a "Lamb slain from the foundation of the world." Before

his coming in the flesh, "He was in the world, and the world was made by him and the world knew him not." "That was the true Light that lighteth every man that cometh into the world," John i: 9, 10.

It does not affect the fact of the universality of this Light, that now, in some instances, as well as of old, "the light shineth in darkness, and the darkness comprehendeth it not;" a remark which will apply with peculiar force in the case of some of the wildest tribes of uncultivated men; nor would we exclude the infant, and those whose minds are imperfectly developed, from the benefit of Christ's death. These being of a fallen race are redeemed by the one great sacrifice he makes when he "tastes death for every man;" they are bought with a price, and Christ will certainly "raise them up in the last day;" but being incapable of sin (for where there is no law there is no transgression), their case differs from those whose minds are developed, and who become transgressors of the law—in the one case repentance is needful, in the other it is not. But here we must pause: there is in all the ways of God a point where reason is not met with, "Hitherto shalt thou go but no farther," and where we must exclaim, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out!" It does not become us to define too closely when speaking of this wonderful plan. And our business is to consider its effect and application where it is itself made known, rather

than where it is not; and on this head I may make some additional remarks in another place. I will now consider

3. *The character of the sacrifice of Christ.*

On the question of the pre-existence of Christ, that is, his existence before his incarnation, I have spoken in a previous chapter. I endeavored there to show that such was a scripture doctrine. "He was before Abraham," "in the beginning with God;" and "by him all things were created, and without him there was not anything made that was made." But when the fullness of time was come, "God sent forth his Son, made of a woman, made under the law;" and at that eventful period, he who was only God before became both God and man. We thenceforth recognize in him the blessed Son of God, a perfect union of two natures—the one human, the other divine; and when we speak of his death, it must ever be understood with reference to the first of these—his humanity. As man only he dies, but his deity gives value to his atonement.

On the nature of his manhood I have previously spoken. The reader will remember that there I said we do not admit that any moral defect, or natural proneness to sin, pertained to the man Christ Jesus.

We look upon the sacrifice of Christ, then, as being in every respect perfect. "He offered himself *without spot to God.*" While, however, he dies only as man—that is, *that* only died which pertained to his assumed humanity,

we do not regard his sufferings as the *mere martyrdom*, or voluntary death of even a good and holy man; but as a divine sacrifice—for this evident reason—that Christ is not divided. Possessing two natures, he is still *one being;* and while only humanity dies, HE dies in whom "dwelleth all the fullness of the Godhead bodily." It is his infinite dignity in the glorious Godhead that stamps that atonement with infinite merit, that ransom price with incalculable value.

We may now consider the remaining division of our subject, viz:

4. *The suitability of this plan to its proposed end.*

When I speak of the suitability of this blessed scheme, I would be understood to imply its agreement with the revealed character and purposes of God. Whatever may be the designs and results of this plan which lie beyond the reach of our observation, enough is clearly manifest to him whose spiritual eye is illuminated, to give evidence of its high origin—that it is the work of Him whose ways are all perfect. He sees in it an adaptation to the highest good of man, and the ultimate glory of God. Coming to man in his alienation from his God, it brings light to his darkness, hope to his despondency, and strength to his helplessness. It supplies him with motives to virtue, as high as heaven and as terrible as hell. These blessed results are not, however, the effect of a single part only of the scheme of redemption, but of the whole of it.

But though I may seem to have surpassed the bounds of my subject, I have not lost sight of it. In the death of Christ, as the mighty *center* of God's amazing plan of mercy, there is a fitness commensurate with its own proportions.

Doomed as we are to taste the penalty of sin, "dust thou art, and unto dust thou shalt return;" what a hallowed companionship is that we enjoy in the Man of Sorrows, who not only loved as we love, and enjoyed as we enjoy; who not only wept as we weep, and suffered as we suffer; but who has trodden, as we must all tread, the valley of the shadow of death, and descended to the tomb! "He made his grave with the wicked, and with the rich in his death." He lays down his life "that he might take it again." What a glorious proof is here given us of man's immortality, and future resurrection!

In the death of Christ is the highest conceivable exhibition of God's love. "Hereby perceive we the love of God, because he laid down his life for us," 1 John iii: 16. With equal clearness the same event publishes his unalterable abhorrence of sin.

When we take into consideration the character of the victim, his uncommunicated, and inconceivable dignity in his union with the Father; together with the circumstances attending his death—the bitter agony, the bloody sweat, the angel sent to strengthen him, the mysterious cry of desertion, the trembling earth, and blackened sky—when we make ourselves spectators of this unparalleled

scene, while the Son of God is "treading the wine-press alone," and ask anew the prophet's question, "Who is this?" and "*Wherefore* art thou red in thine apparel?"—when the answer comes into our souls with heavenly power, "*I* that speak in righteousness, *mighty to save;*" "The Good Shepherd giveth his life for the sheep;" does not the enormity of sin assume in our view the most gigantic proportions? proportions surpassed only by the love of God? Can we conceive of any other event by which the holiness of God, the sanctity of his law, and the infinite desert of sin on the one hand, and the mercy and love of our Heavenly Father on the other, could have been so fully demonstrated as by the sacrifice of *such a Lamb!* Does anything else so impress us with a view of the interests of eternity and the worth of the soul?

How admirably is this display of the divine perfections suited to our condition. Condemned for a violation of his infinite law, man stands in need of the pardon of his Lawgiver. The mighty sacrifice affords a ground of the needed pardon, and yet magnifies the law and makes it honorable. The forgiven sinner *feels* the danger of sin to be in proportion to the mercy that forgives it; and he is impressed under the Spirit's influence with the immediate necessity of forsaking the evil of his way. Such, then, are the results which, if not interrupted by the perverseness of our wills, are brought about by the doctrine of the cross of Christ.

While admitting, however, the universality of the

effects of the death of Christ, those full results, of which we have just been speaking, must be sought where the facts of the gospel are themselves made known. "How shall they believe on him of whom they have not heard?" The attractive power of the cross is twofold—moral and spiritual. The Holy Spirit, proceeding from the Father and the Son, comes in the name of Christ, and as the purchase of his atonement. He visits the hearts of all; and by his own mighty energy he is able to accomplish the work of salvation for those who have never heard of our Savior's mission of love. But I am very far from saying that men are as likely to be saved without the gospel as with it. While the mere outward history is not of itself sufficient to effect man's salvation, there is in this revealed plan and character of God, something which is calculated to bear with almost resistless force upon our affections and our minds—something, which, under the influence of the Divine Spirit, becomes the "power of God unto salvation to every one that believeth."

In closing this chapter I wish to make a few remarks further of a practical nature.

1. In the first place it is to be lamented that much of the prevalent defectiveness in the views of men on some of the vital yet mysterious doctrines of the gospel, must be attributed to the incautious manner in which those subjects are often treated by the professed friends of truth. If we give to any single tenet of Christianity either

greater or less prominence than properly belongs to it, we are in serious danger of damaging the whole structure. How easily the unskillful opposer of "Trinitarianism" declines into the no less dangerous doctrine of "Unitarianism," and *vice versa!* How naturally the mind, unless guarded by the living power of truth, shocked by the commonplace comparisons, and commercial phrases, by which the vicarious sacrifice is sometimes explained, rebounds too far, and rejects that sacrifice altogether. And on the same principle, the value of Christ's sufferings, and of the written testimony of God concerning his Son Jesus Christ, have been underrated, and even denied by some in their attempt to build a system of truth on the single foundation of an "Inward Light." The extreme advocate of justification by faith, without coupling with it that from which it must not be separated—sanctification by the Spirit, has occasioned an opposite heresy in which justification is denied. Thus, the history of the Church affords many proofs of the liability of the human mind to vibrate from one extreme to another. That tendency prevails still. Many are doubtless unconsciously drifting to one extreme or another.

2. Much as sound doctrine is to be prized it is important that we should ever bear in mind that without purity of heart, no matter how orthodox our theory, we shall fail of an admittance into the kingdom of heaven. Some one has said: "How easy is pen-and-paper piety!" but to

the natural man it is far less easy to submit to be crucified with Christ.

The observing Christian can not but observe that the professing Church is now threatened with two dangers referred to above—the one a defectiveness of faith and doctrine, the other a reliance on orthodoxy. Many who have escaped the first snare have fallen into the second. Contending, it may be, for the faith once delivered to the saints, and yet failing to keep their own hearts with all diligence, the enemy "has succeeded in transferring their religion from their hearts to their heads," "and strong opinion has taken the place of that deeply-felt religious principle by which alone the mind can be preserved in tenderness, humility, and love to God and man." Intolerance, bigotry, and self-love have sometimes characterized those whose *theory* of religion was marked by no serious defect.

Hence, the importance of guarding both the head and the heart. Careful to honor God by a hearty acknowledgment of all his revealed truth, it is no less important that we should "*adorn* the doctrine of God our Savior in all things," and commend it by the peaceable fruits of the Spirit to the careless and the gainsayer.

3. In the third place, let the Christian seriously consider his responsibility to that portion of his fellow-men who are deprived of the privilege of Christian instruction. If the story of the Savior's loving mission to our world is fraught with such power as we have been considering, let us not excuse ourselves with the thought that God *can* save

the heathen. To the Christian Church he renews the charge now "Go ye into all the world; go *teach all* nations." To every member of that Church that charge is given, with power to fulfill it in some way. One is called to aid by his means, another by his pen, another by the ministry of the word, another by Bible or tract distribution; one at home, another abroad; one in a small way, another in a more extended manner. But with all this weight of responsibility, with all this opportunity to be useful, with the hopes and terrors of the gospel before them, how many professing Christians are living like an anchoret in his cell—for themselves alone! "Why stand ye here all the day idle?"

Christ in the Garden.

The sunlight lingers on Judea's hills,
The stars of eve look forth with timid light,
The moon, the Orient sky with splendor fills,
A glorious herald of advancing night.

The zephyrs dance among the trembling leaves,
Or play fantastic o'er the deep blue sea,
Whose glossy bosom 'neath their influence heaves
With gentle undulations noiselessly.

And Cedron's waters, where the wild gazelle
Once made his home, a fearless mountaineer,
Leap forth from cliff to cliff, and through the dell
Meandering, chime their music in the ear.

From Olivet against the azure sky
The proud old city of Jerusalem
Is seen to rear her princely head on high,
Judea's pride, earth's royal diadem.

Anon the sunlight from the hilltop fades,
The timid stars with bolder light are seen,
Soft twilight verges into deeper shades,
And cold round Cynthia reigns nocturnal queen.

Beneath the bowers of Gethsemane
A form is seen in kneeling attitude;
And accents, as of one in agony,
Now break the silence of that solitude.

Beside him One in shining raiment stands,
Stooping as if his bow'd head to raise,
Or lift again his fallen trembling hands,
And strengthen him while kneeling thus he prays.

How earnestly his spirit wrestles now!
How deep, alas! his "straitened" spirit's wound!
Behold him! from his deeply-thoughtful brow
Huge scarlet drops are falling to the ground!

Hark! how he groans! ah! what a load he feels!
More earnest still! how sadly deep those groans!
Is it a mortal that thus lowly kneels?
Are those deep accents only human tones?

Is it a phantom? No, it can not be:
  No, Savior dear, that voice I hear is thine;
It is no other form than thine I see,
  That form, though human, is a form divine.

The sins of all mankind on thee are laid,
  And for the world thou wilt endure the sting
Of death; Thou who hast known no sin art made
  For us as sin, in a sin-offering.

And while thy *human* nature seemed to shun
  The cup of suffering which the Father gave,
Thy *superhuman* said, "Thy will be done,"
  And yielded up thy body to the grave.

Help me, O blessed Savior, oft to feel
  My load of sin as thou hast for me felt;
Help me in self-abasedness to kneel,
  As thou whilst here upon the earth oft knelt.

I yield, I yield, my burdened heart to thee,
  O help me come, and at thy cross abide;
Be it my joy to go to Calvary,
  And die *to* sin, as thou *for* sin hast died.

Henceforth for thee I count all things but loss;
  My own *life* lost, I find new life in thee;
I glory now, in naught save in thy Cross,
  Where to the world I die and it to me.

Chapter X.

THE RESURRECTION OF CHRIST.

"The Lord is risen indeed."—Luke xxiv: 34.

The multitude that thronged the city of Jerusalem on the occasion of the feast of the passover was very great. There the many thousands of Israel, from Dan to Beer-sheba, and from the two tribes and a half beyond Jordan, assembled. It was at the time of the celebration of this feast that Jesus was crucified. He had already attracted considerable attention throughout Judea and Galilee, and his public execution at such a time gave corresponding publicity to his death; and such an event must have engaged the minds of all classes more than any other which occurred in connection with that feast.

On the one hand were his enemies, the chief priests and scribes and Pharisees, who had pushed their envious hatred of the despised Prophet of Galilee to its tragic culmination! They may be supposed to have openly congratulated themselves and one another in their success in securing, under legal sanction, what they supposed would be the final defeat of this new sect, in the shameful

death of its Founder. The temporary terror inspired by the strange darkness, and the great earthquake, had subsided; and now, sure that he was dead and buried under the governor's seal, they no doubt confidently reiterated their taunting expression at the cross: "He saved others, himself he could not save."

On the other hand, his little band of chosen followers are as much disappointed and dejected as his enemies are elated. They gather together in some private chamber, fearing lest they should share the same fate as their Master. They walk by the way and talk of these things, and are sad. Their hope to find in him a deliverer for Israel from heathen oppression had expired with him on the cross, and now lay buried with him in the tomb! If hope deferred maketh the heart sick, for hopes so sanguine, and fraught with such important considerations, to be thus suddenly blasted by one terrible reverse, *crushes* the heart. Thus were the hearts of Christ's little band of disciples crushed. "For as yet they knew not the scripture that he must rise from the dead." True, he had repeatedly told them he would. And yet he had often spoken in parables, and they were slow of heart to believe; they were either prone to forget his words, or to give to them some mystical interpretation.

Joseph of Arimathea, an honorable counsellor, defeated in his attempt to prevent the sentence of condemnation against the Lord Jesus when the council gave its voice against him, proved the sincerity of his love, by asking

the privilege of giving his body an honorable burial. Assisted by Nicodemus, who, in grateful remembrance of "the sermon by night," had brought about an hundred pounds weight of sweet spices, Joseph laid the lacerated body in his own new tomb. Near by, in pensive sadness, sat a few women watching the interment, among them Mary Magdalene.

What a contrast between this humble burial, given to the King of Glory, and that which earthly kings usually receive! No pompous funeral orgies, no splendid cortege marked the burial of the King of kings! O earth! earth! earth! how blind art thou to real worth!

The sun had set on that memorable Sabbath, and Mary Magdalene, and the other Mary, had rested till it was past, intending to bestow one more tribute of respect upon the body of their deceased Benefactor. They had prepared sweet spices, and precious ointment, to perfume and anoint the body of Jesus.

Mary Magdalene, impatient for the day, came very early on the morning of the first day of the week, while it was dark, and to her great surprise found the sepulchre empty. O! had some of his enemies, not satisfied with what they had already done, dared desecrate that sacred tomb by stealing away its sleeping tenant? Or had some of his friends dared to venture beyond a death-dealing guard of Roman soldiers, and, bursting the seal of state authority, to bear away to some unknown burial-place the body of Jesus? Mary's heart was sorrowful before;

but now, when the hope of seeing the lifeless form of one whom "she loved much" was disappointed, the storm-cloud of sorrow gathered new blackness, and she gave vent to her pent-up feelings in a fresh flood of tears, and hastened back to Peter and John with the sad news, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him!" They hurried to the spot and were soon satisfied of the truth of Mary's statement, and they went away again to their own home. But Mary, who had returned with them to the tomb, remained there alone weeping. To assure herself beyond mistake that the body was indeed gone, she stooped down and looked into the sepulchre, when she saw two angels sitting, one at the head and the other at the feet, where the body of Jesus had lain.

It is quite possible that in the dim twilight she did not recognize that they were angels. To their question, "Woman, why weepest thou?" she replied, "Because they have taken away my Lord, and I know not where they have laid him."

Jesus himself now made his appearance, standing near her. He addressed her as the angels had done: "Woman, why weepest thou?" "She, supposing him to be the gardener, said unto him, Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away." But she was soon relieved of all suspense by the familiar voice of Jesus calling her own name, "Mary!" She responded, "Raboni, which is to say

Master." O, what a glad surprise was that! How soon her tears of sorrow were turned to tears of joy!

It is remarkable that the first appearance of the risen Lord was to this former demoniac, out of whom he had cast seven devils; and that woman was the first Christ-commissioned messenger of the glad tidings of the resurrection of the Lord! Is not this suggestive of woman's mission? Does it look as if the Lord intended to place upon her the ban of perpetual silence in reference to the gospel of the blessed God?

It is somewhat difficult, from the brief narratives given of the resurrection, to give the precise order of events. Nor do I aim at this so much as to give facts themselves. He showed himself in quick succession to "other women," to Peter, to the two as they journeyed to Emmaus; and the same day, at evening, to the disciples in a private room where, with closed doors, they (with the exception of Thomas) were assembled for fear of the Jews. He said: "Peace be unto you," and then "showed them his hands and his side." "Then were the disciples glad when they saw the Lord." Thus, from time to time, he "showed himself alive by many infallible proofs for forty days;" being seen at one time by above five hundred brethren.

Now, let us return to the other part of this interesting scene.

Those who had prevailed with Pilate to give sentence against Jesus, soon found it necessary to make a second

demand of this official agent of their envious schemes. They came to Pilate and said: "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure till after the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead,' and so the last error shall be worse than the first. Pilate said, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch."

Devilish cunning often defeats its own ends! It was so in this case. Far better would it have been for *their cause*, if the Jews had not taken this precaution. For then the story which they forged and put into circulation, about his disciples stealing him away, would have appeared far more credible. But as it was, the fact of his resurrection was proved to the scribes and Pharisees by their own witnesses!

How impotent is man to oppose the determinate counsel of the Omnipotent! What are a guard of Roman soldiers, and the seal of earthly royalty, to Him who has all the forces of heaven and earth at his disposal? "Who looketh upon the earth and it trembleth, and toucheth the hills and they smoke; who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the

hills in a balance, before whom the nations are as a drop of a bucket, and are counted as the small dust of the balance; who bringeth the princes to nothing, and maketh the judges of the earth as vanity!"

Truly the heathen raged, and the people imagined a vain thing; the kings of the earth stood up, and the rulers took counsel together against the Lord and against his Anointed. But they combined in vain! "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." He hath said, "My counsel shall stand, and I will do all my pleasure."

The third day came. But before the outward sun rose upon the hills of Judea, Jesus, the Sun of Righteousness, rose from the tomb. Death is abolished, devilish malice is defeated, hell is conquered, and the Man of Sorrows is seen once more to be King of kings and Lord of lords. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

The Lord is risen indeed! "Sing, O ye heavens; for the Lord hath done it: shout for joy, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel," Isaiah. "Alleluia; Salvation, and glory, and honor, and power, unto the Lord

our God. Alleluia. Praise our God, all ye his servants, and ye that fear him, both small and great. Alleluia: for the Lord God omnipotent reigneth," Rev. xix. Henceforth the cheering word of the conquering Captain to his marshaled hosts, is: "Fear not; I am the First and the Last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

The resurrection of Christ is at once the most stupendous miracle, and the most glorious fact ever made known to man. It is ascribed alike to the power of God the Father, and to Christ's own power. If the sacred writers say of him that "he was raised from the dead by the glory of the Father"—that "God raised him from the dead;" Jesus also says to the Jews, speaking of the temple of his body: "Destroy this temple, and after three days *I will raise it up.*" "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh my life from me, but I lay it down of myself; I *have power to lay it down*, and *I have power to take it again.* This commandment have I received of my Father."

The resurrection of Christ is the crowning proof of his own eternal power and Godhead. "Jesus Christ our Lord which was made of the seed of David according to the flesh," is "declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead,*" Rom. i: 3, 4.

Christ's resurrection has an important connection with the work of our salvation. "He was delivered for our offenses, and raised again for our justification." "And if Christ be not risen, your faith is vain," says the apostle, "and our preaching is also vain: ye are yet in your sins," 1 Cor. xv: 14, 17. It can not be too deeply impressed on our minds that it *is a living*, though once crucified Savior, to whom we look for salvation.

Christ's resurrection is the certain pledge of our immortality and future resurrection. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv: 21, 22. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him," 1 Thes. iv: 14. And the same event proclaims the certainty of a judgment to come. "For God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, *in that he hath raised him* from the dead," Acts xvii: 31.

It is a remarkable fact that Christ did not show himself openly to all the people after the resurrection, but to witnesses chosen before of God, and to these at frequent intervals, rather than by an uninterrupted visible sojourn with them.

Now we may wonder why he did not show himself to the world, as he did before his crucifixion, if his object

was to convince them that he was indeed "that Prophet" that should come into the world. But let it be remembered that the Jews had already witnessed his many mighty works, and that they had, notwithstanding, rejected him. And that when the soldiers had testified to what they had seen at the tomb, the chief priests induced them by heavy bribes to circulate a lie! Hence, it is by no means probable that those who did not receive the testimony of his chosen witnesses would have believed, if Christ had showed himself openly. If they had believed the *fact*, they would have found some other way of explaining it, as they did in regard to his other miracles. "He casteth out devils through Beelzebub," was their blasphemous assertion. In regard to this part of the Lord's ways, as well as all others, we most assuredly believe, and we may trustfully say, "Just and true are all thy ways, thou King of Saints."

The question has often been raised, whether Christ's body underwent any change in the resurrection. Now the little that is said of his appearance after he arose, is altogether in confirmation of the fact, that the identical body that was crucified was raised again. That as it was laid in the tomb, a body of flesh and bones, such it was when resurrected, and such, so far as we have any expression of scripture to guide us, we may believe it remained to be till "he was taken up." "His flesh saw no corruption," Acts ii: 31; xiii: 37. "He showed them his hands and his side;" and when they were afraid,

supposing him to be a spirit, he said unto them: "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not *flesh and bones, as ye see me have.*" . . . "And they gave him a piece of broiled fish, and of an honeycomb, and he took it, *and did eat before them all.*" And the interview with Thomas, to whom he said, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing," proves that it was no apparition, but his real body; the same that was crucified that appeared unto them.

I know the fact that he came into the room, "the doors being shut," is sometimes brought forward in proof that his risen body must have been of a more ethereal nature than before his crucifixion. But this, and all other miracles, belong to the realm of the mysterious; inexplicable, except on the admitted principle that "with God nothing is impossible."

The resurrection of Christ is the prime proof of the truth and divine origin of Christianity. So thoroughly have infidels understood this, that they have sought to evade the force of the argument, by denying the fact. Hume's argument against miracles was directed principally against the resurrection of Christ. It was in substance this: "That men will lie, agrees with our experience—that a man should rise from the dead, is not confirmed by experience. Therefore, it is more

reasonable to suppose that twelve men combined to lie, than that one rose from the dead."

Now, the fallacy of this reasoning is very apparent. Were I writing a treatise on the Evidences of Christianity, I would elaborate this point more largely than I shall here attempt to do. I will, however, notice it briefly.

In the first place, the public death of Christ is an admitted historic fact. Also, that very soon after his death, the report became current that he had risen. We ask, how came this report into circulation, if it was not a fact? I have never heard of but two explanations. One of them, given by the disciples themselves, who said "they saw him alive;" the other, given by his enemies, who said his disciples "stole away the body by night." Now, let it be observed, there is a singular agreement between the two, on one point, viz: *that the sepulchre was found empty on the third day.* Which statement is the more reasonable? Could we believe the whole guard would fall asleep at once—(as they testified his disciples stole him away while they slept)—when death was the penalty for sleeping on guard? Or, that being the case, men are not competent witnesses of what transpired while they were asleep! Could you prove by such witnesses *that he did not rise while they were asleep?* I think not.

On the other hand, the disciples must have been deceived, and thought that their Master had risen, when

in fact he had not; or they must have been guilty of practicing a willful deception upon the people; or it must have been true that Jesus did rise.

That twelve men in their right minds should believe they saw, talked with, ate with, and handled one with whom they had been intimately associated for more than three years, when really nothing of the kind occurred, is a moral impossibility, of the truth of which no sane man can be convinced! And that twelve men should combine together to circulate what they knew to be false; that they should persist in doing so at the cost of liberty and worldly advantage; that they should submit to untold bodily sufferings, and even death itself, to propagate a lie, knowing it to be such, and yet not one of them tell the truth, when simply telling it would save them all this loss and suffering, is too preposterous to be believed for a moment.

And let it be remembered, that they not only asserted that Christ rose from the dead, but that they succeeded in getting thousands of others to believe it. How comes that? But one rational explanation can be given: *they confirmed their word by signs following.* God set the seal of miracles; men saw, and were convinced. They said "these are God's messengers; and this is God's truth." The disciples preached repentance and remission of sins in Jesus' name, and a coming judgment, and future rewards and punishments. They preached that men should be

honest, loving, and truthful. Thousands heard this message, saw their miracles, and believed.

Now, upon the supposition that the disciples were deceivers, we must admit that God lent his sanction—in the way of miracles—to this tremendous forgery, and that men who were the most corrupt of their species were the most successful in reforming the morals of their fellow-countrymen! We may say, without fear of successful contradiction, that he who, like Hume, denies the resurrection of Christ because of its difficulty, believes, instead, a thing which, to every reasonable man, must appear *far more difficult of belief!*

But there is a way to get rid of all difficulties, and one way only. It is this: to believe that God, with whom all things are possible, has made a revelation to man by Jesus Christ; that to confirm his words, a miracle was a proper proof, and that raising from the dead the one who had been sent as God's messenger, was quite as likely to effect the end desired as any other; that a suitable proof of *this* fact would be the testimony of several chosen witnesses; that accordingly such witnesses were chosen; that they had learned to love their Master, and look upon him as the Savior of the world; that he had told them not to fear them that could only kill the body, and that if they were faithful unto death, their reward in heaven would be great. He taught them to love all men, even their enemies, and to try to induce them to repent and believe the gospel, in view of a coming judgment. Now,

believing all this, and having a strong personal attachment for their risen and ascended Lord, their conduct in persuading men, in denying themselves the favor of men and the pleasures of this world, expecting a glorious reward in that which is to come, seems rational and perfectly consistent. I repeat it: *Upon the supposition that the resurrection of Christ is true, and that the apostles knew it to be true,* their subsequent course of life, their wonderful success in gaining converts to a religion everywhere spoken against, and the very existence of Christianity as a religious system at the present time, are facts which can be explained without difficulty—*and they can be rationally explained on no other ground.*

Chapter XI.

THE ASCENSION.

"He was received up into heaven and sat on the right hand of God."

We have hitherto considered some of the most important events in the life of our blessed Lord during his visible sojourn among men. We come now to consider the one by which that sojourn was terminated—his ascension. He had frequently, during some of his later discourses with them, spoken of going away, saying, "It is expedient for you that I go away;" and yet this expression, blended as it was with others which had reference to his spiritual and invisible rather than his bodily presence, they were prone to accept as having a mystical, instead of a literal meaning. But finally, when he said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father," his disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb."

But while they now began to understand the *fact* of his going away, that he was going to the Father, they did

not yet understand the *manner* of his departure. Whether as Elijah, in a whirlwind; or whether alone, or in the darkness of some midnight hour, unseen by human witnesses, they did not yet know. But the time drew near when all uncertainty was to be removed, and all doubt banished, by the exhibition of the fact itself.

The place where this interesting scene transpired was near the village of Bethany. Here he had often gone, and been the welcome guest of Lazarus and his sisters, Mary and Martha. With these three friends of his he had often enjoyed that social communion which forms one of the most hallowed privileges of pure and refined minds. Here, too, he had wept, mingling his tears with those of the bereaved sisters as they mourned the loss of a fond brother; and here he had given one of the most remarkable displays of his divine power, in calling Lazarus from the tomb. It was surely, therefore, a fitting spot to assemble his little church for his last interview before he left them; to give them his last command, and bestow upon them his parting blessing.

One remarkable characteristic of the Bible is the direct and simple manner in which all events are narrated. The most thrilling incidents are described by the sacred writers without any attempt at embellishment. They evidently understood it to be their business to state facts, not to paint them. This characteristic of the Sacred Volume is no slight evidence of its divine authorship. There is all the difference between its style of portraying truth

and communicating facts, and that of uninspired men, that there is between the natural rose, tinted by Nature's own hand, and the painter's artificial imitation.

The ascension, one of the most extraordinary events ever witnessed, is described in two or three verses; and yet this description is so graphic, and the scene so sublime, that the imagination can find abundant scope for legitimate and rational exercise in filling up the outline.

"He led them out as far as Bethany." His discourse with them as they made this last brief journey together was, as usual, concerning the things that pertained to the kingdom of God, then in all its fullness nigh at hand. He endeavored to impress upon their minds the nature of that kingdom. "John," said he, "truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence;" and "he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." This promise, he explained to them, was the Holy Ghost.

But while his thoughts were on the kingdom of God, theirs were on the kingdom of Israel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at *this* time restore again the kingdom to Israel?" The reader will notice I have emphasized the word *this* in this question. Notwithstanding all that Jesus had said to disabuse their minds of this notion, the disciples were still holding on to their national opinion, that the kingdom of the Messiah was to be an outward kingdom, under

which they would be delivered from their present subjection to a heathen nation. This arose, in part, from the fact that they were "slow of heart to believe;" and was partly occasioned by the peculiar language of prophecy, a literal interpretation of which would seem to point in that direction. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

This hope of the establishment of their nation in a position of temporal prosperity and political independence had met with frequent disappointments, and was finally entirely quenched for a time by the sudden death of their Master.

But now that he had risen from the dead, this hope seems to have revived with even greater strength than ever. And hence their question, asked doubtless with reference to their former disappointments, as if they prefaced it thus: "Lord, thou hast long kept us in suspense; and at other times, when we thought thou would surely deliver us from the Romans, we were disappointed; now wilt thou, at *this* time, restore again the kingdom to Israel?"

To this he only replied: "It is not for you to know the times or the seasons which the Father hath put in his own power." And proceeded to inform them what *they* should do: "Ye shall receive power after that the Holy Ghost is

come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

O, how much like man is this, to be absorbed in the concerns of earth, rather than the concerns of heaven! in the kingdoms of this world, instead of the kingdom of Christ! How much like men, to be prying into God's affairs—things which he hath reserved to himself—rather than content themselves with *knowing* what it has pleased him to make known, and faithfully *doing* what he hath given them to do!

This question, so far as the Bible informs us, was the last one the disciples asked of the Lord Jesus; the parting hour of which he had so often spoken was come, his own mission on earth finished, and his parting charge given to his disciples: "Go ye into all the world, and preach the gospel to every creature," waiting first at Jerusalem for the enduement of power from on high. He now lifted up his hands, and blessed them; "and it came to pass, while he blessed them, he was parted from them and carried up into heaven, and a cloud received him out of their sight."

We can see the wisdom and practical effect of the ascent of our Savior being visible, and in the sight of his disciples. They were not left in uncertainty; and if any doubt could otherwise have been entertained, as to where he had now gone, all such doubts must have been prevented by the testimony of the two angelic messengers sent for this

special purpose. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.'"

It is remarkable that it is said that they worshiped him and returned to Jerusalem *with great joy*, and were continually in the temple praising and blessing God." Before this his absence from them, and even to hear him speak of going away, caused their hearts to be filled with sorrow; but now they rejoice. An exact fulfillment of his words: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." And in obedience to their Master's charge, they tarried at Jerusalem. They all continued with one accord, not only in prayer and supplication, but also in praise. In remembrance of his recent parting blessing, and his promise to send them the Holy Ghost not many days hence, they even now rejoiced; yes, let it be carefully noted, that the Holy Ghost descended upon the Church while *both rejoicing and praying. How effectual is the praise, as well as the prayer of faith!*

From the time of the ascension, the disciples worshiped an invisible Lord Jesus. "Yea, though they had known Christ in the flesh; yet now from henceforth knew they him (after the flesh) no more." But of the reality

of his existence as their living, loving, personal Lord—"Jesus Christ the same yesterday, to-day, and forever"—they never entertained any doubt after his visible ascension. In him, though *now* they saw him not, yet believing, they rejoiced with joy unspeakable and full of glory; receiving the end of their faith, even the salvation of their souls, 1 Pet. i: 9.

Thus the humiliation of the Man of Sorrows terminates in his glorification. "Wherefore God hath also highly exalted him, and given him a name that is above every name." "He has ascended up far above all heavens, that he might fill all things."

He is now glorified in accordance with his prayer to the Father: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John xvii: 5.

The High Priest has now reinvested himself with the holy garments made "*for glory and for beauty*," Ex. xxviii: 2.

The exaltation and glorification of Christ forms a very important link in the chain of Christian doctrine, the importance of which is clearly marked in various places in the Holy Scriptures. It seems to be intimately connected with the descent of the Holy Ghost upon the Church. It is particularly mentioned in one place that "the Holy Ghost was not yet given; because that Jesus was not yet glorified," John vii: 39. And Peter attributes the outpouring of the Spirit, on the day of pentecost, to the

exaltation of Christ. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," Acts ii: 33.

What an intensity the fact of the known personal ascension and glorification of our blessed Savior gives to our ideas and hope of heaven! What a definiteness of meaning it gives to his words, "I go to prepare a place for you"! What an assurance it gives to the dying saint, that when he departs he will be with Christ! What certainty it gives to the future "blessed hope and glorious appearing of the great God and Savior Jesus Christ"!

O, wondrous consummation of thy abode among men! thou Man of Sorrows—thou exalted Christ!

"Thou hast ascended up on high; thou hast led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory," Ps. xxiv: 7–10.

"Hail the day that sees him rise
Ravished from our wishful eyes;
Christ, awhile to mortals given,
Reascends his native heaven.

There the pompous triumph waits,
Lift your heads, eternal gates!
Wide unfold the radiant scene,
Take the King of Glory in!

Circled round with angel powers,
Their triumphant Lord and ours,
Conqueror over death and sin,
Take the King of Glory in."—C. WESLEY.

Chapter XII.

CHRIST IN HEAVEN.

"We have an Advocate with the Father."

The mediation of Christ pertains partly to earth and partly to heaven. It was in his proper office as the one Mediator between God and man that he dwelt among us, enunciating his law, instructing his followers, praying for them, leaving us an example, and finally offering himself to God as a sacrifice for sin. It is in the same capacity that he is now seated at the right hand of the throne of God. He is sometimes spoken of as an Advocate with the Father, sometimes as an Intercessor—differing terms to express the same idea. "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous," 1 John ii: 1. "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii: 34. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii: 25.

The same office is also embodied in his character as the

High Priest of our profession. "Now, of the things which we have spoken," says the apostle, "this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord hath pitched, and not man." "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of bulls and of goats, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Christ's work, then, as the Savior of his people, begun on earth, is still carried on in heaven. As the high priest before the mercy-seat presented the blood of the sin-offering, so Christ pleads in our behalf the merit of his own blood in the immediate presence of God the Father. He prays for us; and what joy to know that "Him the Father heareth always"!

Prayer is a mystery: *how* it avails with Him "with whom is no variableness, neither shadow of turning," who knoweth what we stand in need of before we ask him, is a mystery too profound for reason; but that it *does* avail, faith believes, Scripture testifies, and experience abundantly proves. Under the pressure of special emergencies, men pray as by instinct. It often happens that those who, in times when they do not specially feel the need of supernatural aid, ridicule prayer as irrational, and

unworthy the notice of a God of infinite perfections, will, in time of sudden danger, almost involuntarily call upon him.

We not only realize this intuitive prompting to call upon him ourselves, but we feel a degree of the same with reference to the prayers of others in our behalf. The Christian feels this in an especial manner. It is one of his most hallowed privileges to join with his fellow-believers in praying one for another; and he may well question the genuineness of his experience who can not sincerely say, "Brethren, pray for us."

And even those who may have lived in the habitual neglect of this duty, often give evidence, especially in time of affliction or approaching death, of their sudden appreciation of the value of the intercession of others in their behalf. At such a time the pious minister of the gospel, who, while they were in health, was carefully shunned, and whose counsel they contemned, is often sent for, and earnestly asked to pray for them.

With all our many needs, and this intuitive sense of dependence on the Great Supreme, how unspeakably blessed to know that he hears and answers prayer—prayer, not only our own, but that of others in our behalf—and what consolation to the Christian to be assured that his compassionate Savior is his ever-living Advocate with the Father—that *his* prayers always come with acceptance before God!

In that memorable intercessory prayer which he made

for his disciples, "and for them also that should believe on him through their word," we have an illustration of *how* Jesus intercedes with the Father. As for myself, I confess the reading of that chapter impresses me as no other in the Bible. Scarcely does the most stupendous of his miracles evince his superhuman character more than the style in which he addresses the Father. There is not only earnest supplication, but there is a familiarity and authoritativeness in his manner of address which would shock us in *a mere man!* It is the language of one who evidently thought it not robbery to be equal with God. Without hesitation he speaks in the language of authority, when, in his own name, he says: "Father, *I will* that they also whom thou hast given me be with me where I am, that they may behold my glory; for thou lovedst me before the foundation of the world."

Although not many of the prayers of Jesus are recorded, yet it is often mentioned that "he withdrew from the multitude and prayed," "he went up into a mountain and prayed," "he continued all night in prayer to God," etc. Now, that these *unrecorded* prayers partook largely of the nature of those which are recorded—that is, that they were made in behalf of his Church—will scarcely be doubted. This fact is strongly indicated by his language to Peter: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but *I have prayed for thee that thy faith fail not.*" This seems to be prophetic of peculiar danger awaiting Peter—which is fully explained

by the fact that shortly after this he thrice denied his Lord! And yet, Jesus' prayer availed; for, although Peter's faith became weak, yet it did not *utterly fail.*

Such as was the character of the intercession of our Advocate on earth in behalf of his Church, such, we may believe, it *is now in heaven.* Through his prayers for us, we are upheld in times of danger; grace is bestowed for every trial and for every duty; and the Holy Spirit is given to regenerate, sanctify, and guide us. "I will pray the Father, and he will send you another Comforter, that he may abide with you forever, even the Spirit of Truth." Not only does he pray for us, but he presents our petitions which we offer in his name, "For through *him* we both have access by one Spirit unto the Father." The incense which the priest of old burnt upon the altar where was the sacred fire, was prepared by *the priest* of spices *offered by the people* (see Ex. xxv: 6), and while he was *within*, offering it, "the people stood praying without," Luke i: 10. The signification of this may be more fully learned by the vision which followed the opening of the Seventh Seal—Rev. viii: 1–4: "And another angel came and stood at the altar, having a golden censer; and there was given him much incense, that he should offer it *with the prayers of all saints* upon the golden altar which was before the throne. And the smoke of the *incense*, which came *with the prayers of the saints*, ascended up before God *out of the angel's hand.*" Thus stands our High Priest—the Angel of the Covenant

—before the throne of God, to present our prayers, in connection with his own!

"Now," says Paul, "a mediator is not a mediator of one." That is, he is a "*go-between*"—a third party, who represents equally the interests of *two* other parties. "There is one God and one Mediator between God and man—the Man Christ Jesus." "He is the Daysman betwixt us that can lay his hand upon us both," Job.

In the administration of human affairs, both governmental and social, it often becomes needful for two parties to avail themselves of the services of a third. In such cases one is sought whose qualifications are suited to the character of *both* parties. He must be alike the friend of both; he must have an adequate knowledge of the particular needs of each party; and if the case in hand involves any difficulties, he must thoroughly understand them, and the best method of removing, or adjusting them, in order to be well qualified to act in such an emergency. Let us suppose, for illustration, a case involving legal proceedings in some judicial court, in behalf of some defenseless, uninformed individual. On the one side is the judge, whose business it is to maintain the interests of the state, to regard the sanctity of the law, and deal justice to both parties. On the other side is one who, not having a competent knowledge of the law, and not possessing the requisite amount of influence with the judge, seeks as an advocate one who does possess these qualifications. One who is thoroughly and unselfishly identified with his client,

who is able to appreciate his needs, and sympathize with his disabilities on the one hand, and on the other hand, whose legal knowledge, and intellectual and social status, are such as to enable him to deal on equal terms with the judge, would be selected as being qualified to serve between the state and the citizen, and secure justice to the one, without infringing upon the authority, or lessening the dignity of the other.

Let us apply this simple illustration to the subject under consideration, viz: the suitability of the Lord Jesus Christ to appear as our Mediator. On the one hand, as himself a Man of Sorrows and acquainted with grief, who was tempted in all points like as we are, yet without sin, he is touched with the feeling of our infirmities, he loves us with the most unselfish love, he is our firm friend—on the other hand, in his exalted character as the Son of God, possessing a knowledge which is infinite, and having all power and authority in his hands, he knows the depths of Satan, he knows the law's requirements, he has power to adjust its claims, and "being by the *right hand of God* exalted," he can lay his hand upon us both. He is not ashamed to call God's children *his brethren.* He thought it *not robbery* to be equal with God, and in this glorious and yet mysterious oneness, he comes before the Father in our behalf, with his all-availing *"I will"* (see John xvii: 24). With such an advocate how strong our consolation, how sure the foundation of the Christian's hope!

As to the question whether Christ intercedes for sinners,

it is well to notice that the Bible makes specific mention of the "*saints*" in connection with this subject, and while he is the "*propitiation* for the *sins* of the *whole world*," and while I have no authority for saying that in heaven (as upon the cross he prayed) he may not pray "Father, forgive them," still, I would remind the reader that it is for the sinner first to look to him as the sacrifice for sin, and then *to choose* him as an advocate, else his mediation will serve him only as the judge to pronounce his doom.

In regard to the identity of Christ's body as he now appears in heaven—that is, as to whether he has the same body now which he had on earth—it would not be profitable or safe for us to venture beyond the "things that are revealed," on this interesting point. I have, however, remarked in the chapter on the Ascension, that his flesh saw no corruption, that he appeared after his resurrection in a body of flesh, and this body visibly ascended. And so, whatever *change* may be involved in the condition of his being "glorified," it is clearly not such a change as to destroy its identity. He is still the "*Man* Christ Jesus," Acts xvii: 31. He is *now*, as much as when he was on earth, "*the offspring of David*," Rev. xxii: 16, and when he appeared to Saul of Tarsus he proclaimed himself as "*Jesus of Nazareth!*" And John saw "one in the *midst of the throne* as it had been a *Lamb slain*."

Two points seem naturally to suggest themselves here in connection with this subject. The first is, whether it is proper to address prayer directly to Christ, or only to the

Father in the name of Christ? Now, since he was frequently so addressed, evidently with his approval, while he was on earth, especially by the dying thief—since Jesus is the same yesterday, to-day, and forever, and is really Lord of all, I can not see any valid objection to praying to him. We have at least two examples in the Scripture, of prayer addressed to Jesus since his ascension—I allude to the case of Stephen, who said "Lord Jesus, receive my spirit," and to that of the awakened Saul of Tarsus, who said "Lord, what wilt thou have me to do?" Such cases seem to settle the question of the *admissibility* of the thing. But I am willing to go a step further, and give it as my conviction, based upon a degree of observation and experience, in connection with my work as a minister, that it is not only admissible, but *in some cases* eminently proper to pray to Jesus himself. I have found those who, owing to a previously-imbibed skepticism in regard to the character and blood of Christ, seemed to have some hesitation, sometimes a decided aversion, to using the name of Jesus in their prayers—and I have known such to struggle seemingly under deep conviction, without relief, till that last hold of Satan was broken by calling upon the Lord Jesus. It seems to me in the case of one *coming to* Jesus as the "way to the Father," it is quite proper to pray to him; while for those who are reconciled, and at peace with God, the weight of Scripture authority would be in favor of addressing the Father *in the name* of Jesus. However, even here, I think better than all rules, is such an abiding in Christ

as to realize the sensible guidance of his Spirit both in the *manner*, as well as in the matter of prayer. And we should always in all our utterances, and even in our contemplations of the Divine Being, bear in mind the glorious truth that the Lord our God IS ONE LORD.

The other point to which I allude is: What is meant by the phrase "*in the name of Christ*"? as it frequently occurs in the New Testament; such as "asking in the name of Christ"; "meeting in his name"; "saved by his name"; "washed, sanctified, and justified in his name"; etc.—as also where he says, speaking of the Holy Ghost, "whom the Father will send in my name." Now the meaning of this phrase may be slightly various in different places—"on account of; in the authority of; in the power of;" etc.—it has both a passive and an active application; that is, we may *receive* in the name of Christ, or one may *act* in the name, that is, the authority of Christ.

To apply this directly to the subject under consideration in this chapter, what is it to ask in the name of Christ?

It is hardly needful to remark, that it does not imply a merely formal use of his name, as when one says, "We ask in the name of Christ," etc. I am not here raising any objection to this form of expression; far be it from me to do so. To ask in his name implies, in its fullest sense, in the first place, faith in him; a recognition of him as the only way of access to the Father; of his sacrifice and mediation as the ground of our acceptance; and of the fact that whatever the Father bestows upon us, he

bestows on account of Christ. And in the second place, it implies, *as a result of this faith* in him, his imparted power through the Spirit to help our infirmities, to indite our petitions, so that they shall be in accordance with his will; and to give specific direction to our faith, so that "what things soever we *desire* when we pray, we may *believe* that we receive them."

To *do* anything in Christ's name, as teach, preach, baptize, speak, meet, etc., is to do it in regard to him as an *object of faith*, and by his power or authority.

The Holy Spirit, whom the Father sends in the name of Christ, is given on account of Christ. "For if, through the offense of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," Rom. v: 15; and he comes in the behalf and in the authority of Christ.

A simple illustration may serve to make these two points plain, viz: first, how one may *receive*, in the name of another, what he could not obtain in his own name; and, secondly, how one may *act* in the name of another. A poor man goes to the bank and presents a written demand, over his own name, for one thousand dollars; his demand is not honored. He then obtains, upon the same paper, the name of some wealthy friend, and *because of that name* he obtains the desired sum. This is receiving in the name of another. *We* are poor, spiritually bankrupt; Christ interposes in our behalf, and we receive, on his account, in his name, all needed blessings, if we only ask in his name.

To illustrate the second point: A king sends his ambassador to a foreign land; the ambassador goes *in the name* of his sovereign, he acts by his authority, and in his stead, and what he does is done *pro rege*, and is accepted as the king's own act. So the Father and the Son conjointly send the Holy Spirit. He comes in the name of Christ, by his authority and *in his stead*.

It remains only to mention, before closing this chapter, one point briefly touched upon in the previous one—the joyful assurance that Christ, now in heaven in his personality, and in a glorified body, will be the ever-present companion of the redeemed in glory. "They shall *see his face*," and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." To the follower of the Lord Jesus, the consummation of his hopes is, "to depart and *be with Christ*." O, the unutterable blessedness comprehended in the words to the dying thief: "*This day shalt thou* BE WITH ME *in paradise!*"

"The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords
Is unto Jesus given;
The King of kings, and Lord of lords,
He reigns o'er earth and heaven."—KELLY.

Chapter XIII.

CHRIST WITH HIS CHURCH.

THE SPIRIT.

"Lo, I am with you alway."

Having in the last chapter considered the doctrine of Christ's personal intercession in heaven, we come now to the subject of his spiritual presence with his Church. When he said to his disciples, "I will not leave you comfortless [in the margin, orphans], I will come again to you," and again, just before his ascension: "Lo, I am with you alway, even unto the end of the world," he spoke of a companionship no less real, of a presence no less actual, than had been realized during his visible abode with them.

It is one of the many proofs of the Godhead of Christ that he not only speaks of sending the Holy Ghost, John xvi: 7, but he also identifies himself with him, "*I* will come again to you." And the sacred writers denominate the Holy Spirit interchangeably the Spirit of God, and the Spirit of Christ, using the phrases "Christ in you,"

and "God dwelleth in us;" "Know ye not that Jesus Christ is in you, except ye be reprobates?" 1 Cor. xiii: 5. "Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth in him, and he in God," 1 John iv: 15. Chapter eighth of Romans affords an example of these variable forms of expressions, "But ye are not in the flesh, but in the Spirit, if so be that the *Spirit of God* dwell in you. Now, if any man have not the *Spirit of Christ*, he is none of his. And if *Christ* be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

From these, and similar scripture testimonies which abound in the New Testament, we learn that while Jesus Christ, personally, is exalted at the right hand of God, he, at the same time, is present by the Spirit with his people.

The Holy Spirit is not, therefore, a mere influence or attribute, but, one with the Father and the Son, is equally with them an object of faith, and hence is God himself. If "God is a Spirit," conversely the Spirit is God. "Now, the Lord is that Spirit." For this reason I deem it proper, in speaking of the Holy Ghost, to follow the example of our Savior, and use the personal and relative pronouns, *he*, *his*, and *him*, and *who* and *whom*; instead of the neuter form, *it*, which, according to the acknowledged rules of

correct speaking, pertains to *things*, while *he*, and *who*, etc., apply to *persons*.*

On the same ground, and also because it is calculated to engender wrong ideas with regard to the Holy Spirit, I consider it objectionable to substitute the name of an attribute, such as "the truth" and "the light," instead of some one of his proper names. The following phrases in common use in some sections will serve as illustrations: "The finger of truth," "as the truth may direct;" "as truth shall open the way," "the light within will teach us," etc.

If it be said Jesus said "I am the truth," and that he is "the true light," etc.; and if it be claimed that "God is light," it may be sufficient to remark that Jesus is also the "way" and the "life," and God is also "love;" but what impropriety to apply to the blessed Spirit, as a name, "the way" or "love." It seems to me a moment's thought

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*In this connection it seems proper to remark that there is no doctrine revealed to us in the blessed Bible with greater clearness, nor expressed with stronger emphasis, than this, that God is ONE. Hence, in speaking of the *personality* of the Spirit, or of the *distinct offices* of Father, Son, and Holy Ghost, the essential UNITY of the Godhead must not be lost sight of.

Strictly speaking, no denomination has the right to appropriate to itself the title "Unitarian," as if others believed there were *three Gods*.

Wherever I have used this term, it is only in its *ordinarily accepted* sense, to distinguish those who reject the doctrine of the Deity of Christ, rather than with a consciousness of its critical appropriateness.

will satisfy any candid mind that if such expressions are not positively *unscriptural*, they are, on account of their evident ambiguity, not according to that "form of sound words" which the apostle enjoins.

Not only proper names, but *personal functions* are attributed to the Holy Ghost. How often is it mentioned that "He spake by the mouth of David," or of some one of the prophets! It was he that said: "Separate *me*, Barnabas and Saul, for the work whereunto *I* have called them." Paul was "forbidden of the Holy Ghost to preach the gospel in Asia," and the "*Spirit suffered him* not to go into Bythynia." "It seemed good *unto the Holy Ghost* and unto us," wrote the apostles and elders to the churches, in publishing the conclusion of the Council at Jerusalem. It was unto the Holy Ghost that Ananias and Sapphira lied. He is capable of being "*grieved;*" and blasphemy against him is the "sin that hath never forgiveness." He is included with the Father and the Son as a co-equal object of faith in the last commission, "Go ye, therefore, and teach all nations, baptizing them in [unto] the name of the Father and of the Son and of the Holy Ghost."

It is by the spirit that Christ meets with his assembled people. "Where two or three are met together in my name, there am I in the midst of them." And it is by the same Spirit that, as Head of the Church, he bestows spiritual gifts upon his members, and leads and governs them in the exercise of those gifts. "He ascended up on

high; he gave gifts unto men;" "to one is given, *by the Spirit*, the word of wisdom, to another the word of knowledge *by the same Spirit*," *etc.*

In the apostolic benediction, "The grace of our Lord Jesus Christ, the love of God, *and the communion of the Holy Ghost*, be with you all," there is an evident allusion to the Spirit, in the exercise of his peculiar function as the *Comforter* of Christ's people, an office which he performs in an especial manner when they are assembled to worship *conjointly* the Father of mercies. When they are really met in the name of Christ, and *unitedly* approach the throne of grace, he is not wanting on his part to *manifest* himself in their midst; their "hearts being comforted and knit together," they rejoice together in the blessed fellowship of the Spirit and of saints.

An invisible, though ever-present Head, is, to *such* an assembly, an unfailing source of joy and strength. His ministrations by the Spirit are, to them, far more than enticing words of man's wisdom. His realized headship, as by his Spirit he presides over them, supersedes the necessity for any human or visible head. All esteem it a privilege, in the equality of brethren, to sit together as at the feet of one common Master, willing alike to be the servant or the served, as he may direct.

Blessed is that Church that is in such a case; "Yea, happy is that people whose God is the Lord!" To such, how insipid and empty are all merely human appliances and contrivances, however much esteemed by those

whose hearts may be pleased with mere sensuous entertainment.

I think I am not one of those who are prone to take a discouraging view of things, and yet I can not, in justice to my feelings, forbear to remark, that it must be a cause for sincere regret to every true Christian to observe how little the headship of Christ—the equal brotherhood and priesthood of believers—how little the fact, that in Christ Jesus there is neither *male* nor *female;* no such relation as master and servant, neither bond nor free; how little the true spirituality of worship are practically acknowledged by the churches of Christendom! To what a sad extent have they been "corrupted from the simplicity that is in the truth"! What superfluous expenditure in church edifices, and of the apparel of those who worship within them! What painstaking to supply attractions other than the gospel and the power of the Spirit! How the simple and heaven-ordained mode of praising the Lord with the heart-offering, silently poured forth in adoring love, or vocally uttered as the prompting of his Spirit, is often substituted and superseded by proxy service, by choir or organist, forgetting

> "'Tis not in artful measures, in the chime
> And idle tinkling of a minstrel's lyre,
> To charm His ear whose eye is on the heart."

How the ritual often abounds above the spiritual! Or, in some cases, in connection with external saintliness

and high pretensions to spiritual worship, how much of listlessness and worldliness in the heart!

How often a written essay on some scientific or political topic is dealt out in the name of the gospel to hungry and starving, or worldly and perishing multitudes!

Have I drawn an unpleasant picture? The most unpleasant feature is its *truthfulness!*

I do not overlook the good done by the churches; and seeing, I rejoice in it. And yet it must in honesty be confessed, that in the nominal Zion, far less than is her privilege, is "*God known* in her palaces for a refuge."

She is sitting in the dust, instead of upon the "high mountain"; clothed with weakness instead of strength; and with the garment spotted by the flesh, instead of the "beautiful garments" "not having spot or wrinkle or any such thing." Far less than is their privilege do her children "walk in the fear of the Lord, and in the comfort of the Holy Ghost."

Who does not feel impelled to join the prophet and cry: "O Zion! that bringest good tidings, get thee up into the high mountain! . . . Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! . . . Shake thyself from the dust! Arise, and loose thyself from the bands of thy neck, O captive daughter of Zion!"—Isaiah.

One of the blessed privileges promised as the heritage of the Church, under the outpouring of the Spirit in the "last days," is, that "all her children shall be taught of

the Lord," and practically to enter into the new covenant that the Lord would make with the house of Israel and the house of Judah: "I will put my laws in their hearts, and in their minds will I write them, and they shall no more teach every man his brother, and every man his neighbor, saying: Know the Lord; for all shall know me, from the least even unto the greatest." And it is evidently in allusion to this, as a realized blessing, that the Apostle John writes to the brethren that knew the truth: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you, ye shall abide in him," 1 John i: 27.

But I think it would be foreign to the true meaning of these blessed promises, either to apply them to the unconverted, or to so interpret them with reference to the true Christian, as to imply that *all* teaching, *except* that which is immediate, should be discarded.

There is the clearest scriptural proof that a measure of the Holy Spirit's influence is communicated to every rational being; that it is by the influence of his Spirit, in part, that Christ is "the true light that lighteth every man that cometh into the world." And yet it is important, more especially in view of practical considerations in regard to our duty toward the heathen world, that we do not magnify this doctrine beyond its known real and scriptural proportions.

For while all nations, however unenlightened, give some faint evidences of a sense of accountability to a higher power, and while the Bible teaches us that such a sense is impressed upon their hearts by the Spirit of God, which is compared to the wind blowing where it listeth; and which, though operating upon the conscience, is nevertheless distinct from it, as the light is distinct from the eye that perceives it; still both the Bible and the well-known facts which confront us in every heathen land, agree in testifying that "the light shineth in darkness, and the darkness comprehendeth it not." And while the light, thus communicated by the Spirit, is both in its source and nature pure, its rays (to use a metaphor) are so obscured and refracted by the cloud of ignorance, superstition, and error, enveloping the mind of the heathen, that their ideas of truth are sadly perverted and grossly erroneous.

And even with reference to the unconverted in Christian lands, who, because of their contact with Christian influences, and the clearer teachings of the Bible, may have much more correct notions of the invisible realities of true religion, I do not think we can properly say of *them*, that they have God's laws written in the heart. While those laws may, to some extent (not fully), be "*put into the mind*" (communicated to the understanding), they are not written in the heart, that is, incorporated into their spiritual natures, the affections and desires, and can not be, except by the Spirit, received into the heart; putting it in harmony with himself, by the renew-

ing of the Holy Ghost. Then God worketh in such, both to will and to do of his good pleasure. Now, "the anointing" being received, "*teacheth.*" As a member of God's Israel (the *true* Church), such a one has *embraced* the "New Covenant."

The first grand pre-requisite, in order to be taught of the Lord, and to know his voice as the true Shepherd, is to become one of his sheep. We can not truly discern spiritual things until we ourselves become spiritual; "for the natural man"—man in his natural state—"receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Naturally dead, we can not follow him until we are made alive by him.

It is, therefore, vain to exhort the unconverted to mind, follow, or be obedient to the teachings of the Spirit; for *that*, to him, in his present condition, is a moral impossibility. He can not truly *discern* spiritual things; and he has not power to walk in the Spirit. The Holy Ghost is not promised to such as a teacher and comforter, but simply in his office of convicting for sin. With such as these he is at the door, not within. His *influence* is felt within, indeed, but he himself is kept without. Not until the sinner consents and opens the door, does he come in. This is a clear scriptural distinction. The Lord Jesus said of the Spirit: "Whom the world (the unconverted) *can not receive*, because it seeth him not." Convicting of sin, and leading to its abandonment, he bestows upon the sinner

power to believe on Jesus for the remission of sins, and for the gift of spiritual or eternal life. "He that believeth on the Son of God hath everlasting life."

When once this great spiritual change has taken place, the Holy Spirit, whose influence before was felt as a *troubler* of the heart, now becomes a Comforter, in a sense unknown before. He abides with him, who, now, no longer an enemy and a stranger, is a child, and an heir of God; and *because* he is a son, God has sent forth the Spirit of his Son into his heart, crying in the language of filial fondness, "Abba Father."

To him, now, as a member of the family, the Father makes known his will; to him he communicates life and daily strength, and enables him to be a follower of God as a dear child.

But the fact that the Lord both can, and does, communicate his will immediately by his Spirit to his children, while a blessed doctrine, and more blessed still as an experience, in no wise contravenes the fact that he also teaches them mediately by various *means*. And since I am now treating of this subject, viz: the influence and teaching of the Spirit—a doctrine of great practical importance—it will not, I apprehend, be entirely foreign to my purpose to treat briefly of the *mediate*, in connection with his immediate teaching.

To suppose that having entered the school of Christ, by having come unto him "to learn of him," and receiving the "anointing which teacheth of all things," one may,

therefore, dispense with all other means of instruction, is a gross misconception of the truth, and directly at variance with his known method of dealing with men from the earliest periods of time; for he has been pleased, in wonderful condescension, to employ various instrumentalities for the instruction and guidance of his people.

Foremost among those employed for our benefit in the present age, are the Holy Scriptures—"These things are written," writes John with reference to his gospel narrative, "that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." Our Savior enjoined the Jews to "search the Scriptures;" adding, "for they are they which testify of me;" and the apostle's testimony is, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *instruction in righteousness*, that the man of God may be perfect, thoroughly furnished unto all good works." While these expressions refer to the Old Testament, the divine authority of the New Testament is equally well established.

Upon the question of the genuineness and authenticity of these sacred writings depends their importance. For just in proportion as we confide in them as a revelation from God, will be our estimate of their value.

That the writers of the New Testament were *plenarily* inspired, is proved by the fact that they claimed to be, and gave evidence of the fact by the exercise of supernatural power conferred upon them, in the working of miracles.

This is true of the apostles themselves; and the genuineness and authenticity of all the books of the New Testament were settled at a period so early, that imposture in this respect was out of the question.

There are those who deny that the New Testament, *as a whole*, is an inspired book, since Paul positively disclaims inspiration with reference to some portions of his own writings. Now, the fact that he takes special pains to inform us in a *few* instances that his words are his own, is very strong presumptive evidence, that where he does not make such an exception, his words are from a higher authority.

But this question is put at rest by his own assertion that he was "not a whit behind the very chiefest apostles"; which expression could not be true, if other apostles were inspired and he was not. He again and again asserts his apostolic authority: "Paul, an apostle of Jesus Christ by the commandment of God." He exhorts the brethren to be "a follower of him as he was of Christ"; he denominates himself a "steward of the mysteries of God"; he says, "his preaching was in demonstration of the Spirit and of power;" he declares to the Corinthians, that he delivered unto them "that which he *also received*," etc.; he denominates his message to the Thessalonians, "not as the word of men, but indeed the word of God"; and "speaking with tongues more than they all, and working miracles among them," he certainly gave as full proof of plenary inspiration as any writer of the New Testament.

By proofs the most incontrovertible the divine authority of both the Old and New Testament is established, and we should thankfully and reverently accept the Bible, *as a whole*, as a revelation from God himself, of primary and ultimate authority *as far as it goes*, in guiding us in a knowledge of his will—and as the test by which all doctrine and opinions are to be tried. And whatever doctrine any may teach that is not found in the Bible, is not binding upon any as an article of faith; and any sentiment, practice, or impression, that is contrary to the Scriptures, may justly be rejected as false and dangerous. Nor do I consider we are warranted in expecting any other revelation of doctrine than that which is already given us in this blessed book.

Moreover, wherever the will of God in regard to the practical duties of life is clearly expressed in this written revelation, no other expression is requisite. As, for example, where moral and social duties are defined in the commands and precepts of the Bible. These, directed to us as moral agents, should be accepted as the voice of the Spirit to us, to be substituted by no other voice; and he who, with a renewed heart, submits himself to *this teaching* is taught of the Lord.

Another means which the Lord is pleased to use to instruct his people, is by way of the exercise, under the special direction and influence of his Spirit, of those gifts of teaching, preaching, exhortation, etc., which he has given "for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ." And while we are exhorted to "try the spirits, *because* many false prophets are gone out into the world," we are also warned "not to despise prophesyings." And while we would not claim for men now, though equally spiritual, the same *degree* of inspiration as regards their utterances, as that given to the writers of the scriptures, yet we may safely affirm that there are very many whom the Lord has called, not to proclaim new doctrines, but to reiterate those already revealed, and in demonstration of the Spirit, to teach, preach, and exhort. And he who rejects all such means of instruction, under the specious plea of "an anointing that teacheth," "a more infallible teacher within," has carried his assumed spirituality to the dangerous extreme of fanaticism and spiritual pride, and is guilty of the most inexcusable perverseness, in virtually "perverting the right ways of the Lord."

This is a point of some practical importance, especially as it affects the Church in its collective capacity. How often, on such occasions, does the Holy Spirit choose to use human instruments through whom to speak to his people! And he is *taught of the Lord*, in no unimportant sense, who sits with childlike meekness, willing to be instructed by the most unlettered of his spiritual household!

Providential occurrences are not unfrequently employed as a means of guiding the child of God in the path of duty; and we may often employ them as interpreters of

his will. For while the guidance of the Lord's hand either immediately by his Spirit, or by some instrumental means, to the utmost extent of their real need, is promised to his sanctified followers, yet it must be confessed there are often emergencies when their strongest faith is brought into exercise. Such emergencies arise in connection with our secular and social, as well as our more directly spiritual engagements. It often becomes necessary for us to decide, in matters of grave importance, when, as far as our best judgment, together with all the light the Lord is pleased to communicate, will enable us to determine, the apparent right of two or more things, seems so evenly balanced, that for a time the servant of the Lord must say, with Paul, "I am in a strait betwixt two." And often in such cases some providence—such as is too often looked upon as accidents—suddenly occurs, and decides the matter for him. In how many instances an attack of illness, a slight casualty, the detention of a railway train, or some business reverse or business success, has served such a purpose, and been the means of leading the Christian believer in the path of duty.

There is an illustration of this in the case of Saul and Samuel. Saul's father had sent him to seek some animals that strayed. After an unsuccessful search, with apparent naturalness, Saul's servant proposed to visit Samuel the seer, with a design to obtain from him knowledge as to where they might find the asses. It is interesting to trace in this narrative the several incidents (*seeming* accidents,

yet *real* providences), by which they were led to the prophet of God. But the key to the whole mystery is found in the verse which states: "Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time *I will send* thee a man out of the land of Benjamin; and thou shalt anoint him to be captain over my people," etc.

From our standpoint, Saul was sent *by his father*, and came by the merest chance to Samuel; and yet an unseen hand was ordering these seemingly commonplace events to further matters connected with the entire kingdom of Israel.

A similar illustration is found in the case of the Apostle Paul. In one instance his life was saved by an apparently trivial circumstance: a youth overhearing the "more than forty men mutually bind themselves, under a great curse, that they would neither eat nor drink till they had killed Paul," Acts xxiii: 12–35. Also his appeal to Cæsar, one of the most natural things for a wronged citizen to do, was a providential circumstance to bring about God's purpose, who had said: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome."

It is one of the most cheering assurances given the child of God, to believe that his ever-present but unseen Father is interested in the minutest affairs of his daily life. How the Savior taught and enforced this truth as he pointed to the fowls of the air, and the lilies of the field, saying to

his followers: "Are *ye* not much better than *they*? *Ye are of more value* than many sparrows." "I say unto you, the hairs of your head are all numbered."

Let the follower of God, then, in childlike confidence, commit *his way* unto the Lord, believing that he will direct his paths; und that in some way, though it be by providences inexplicable or unseen, he will order his steps in the path of duty, safety, and peace.

But in addition to all these means employed to guide and instruct the Christian believer, there is an *immediate* and perceptible influence of his Spirit, communicated for the same end. So various, minute, and intricate are our duties, that nothing else than the present and special direction of Him to whom we must give account, can fully meet every emergency. Indeed, it is only by the aid of his Spirit that the lessons taught in his providences, and the truths contained in the Bible, can be fully understood and profitably appropriated. But we have every reason to expect that the needed aid will not be withheld.

The immediate influence of the Spirit, for the guidance and instruction of the servant of the Lord, is of two kinds, viz: *ordinary* and *extraordinary*.

His influence is given to assist, not to supersede, the use of our natural faculties. And it is by regulating, sanctifying, and enlightening these; by strengthening the judgment, assisting the memory, and increasing the perceptivity, that he *ordinarily* leads. Not that these faculties will be perfected in their nature, or infallible in their

action; not that the feeble mind becomes strong; not that, in *natural things*, a spiritual man will necessarily be wiser than the unconverted man; but that, so far as is needed to preserve us from sin and spiritual estrangement, the Lord will take the control of our minds, if we fully and continually trust him.

It is well for us, without seeking for supernatural signs and extraordinary impressions, each day, and in everything, to commit ourselves to the Lord, asking him to lead us; and having done so *fully*, to let the issue of every step rest with him. And after the step has been taken, *believe that he did what we trusted him to do;* whether we see any *remarkable* evidences or results, or not.

The nature of the human mind, and that of the Spirit's influence, are matters of which we know so little that it is impossible for us to define the boundary where the one begins, and the other ends its action. This doctrine of the indwelling and immediate influence of the Spirit of God, is by no means a pantheistic idea. God, who is a Spirit, is the perfection of intelligence; as an intelligent Being, not merely as an all-pervasive and indefinite influence, he communicates with the human intelligence. And a thought and impulse, though developed in the mind by the usual mode of mental operations, may spring immediately from him. Thus, without any supernatural sensations, one may be supernaturally directed.

The extraordinary influence of the Spirit may be that which is so only in *degree*, or it may be so in *kind*, or *mode of operation.*

There are, no doubt, many occasions when, with a degree of vividness and power that is not the *usual experience* of the Christian, his mind may be controlled, impressed, and directed by the Holy Spirit. Such an influence may be required in some very important emergencies,* or when one may be called to engage in some of the higher and more spiritual duties of a Christian life.

But it will be well for us to remember that every vivid and intense, and even unaccountable impression does not originate with the Holy Spirit. By the power of associ-

* The following incidents will serve as illustrations of the above remarks:

"In 1752, Dr. Gill was one day strongly impressed to leave his study. He could neither account for the impression, nor drive it from his mind; and, finally, with some degree of hesitancy, yielded to the strange feeling and retired from the room. But a short time after he had left the chimney fell, and crushed the very table at which he was accustomed to sit. Then he saw the hand of God in it, and praised him for his mercy."—"Illustrations of the Divine Government in Remarkable Providences."

"An incident, somewhat similar to the above, occurred in the case of the celebrated John Knox. He was accustomed to sit at the hearthside in the evenings, with his family, his chair always occupying one particular spot. One evening, without explaining his reasons, he would neither sit in that place himself, nor allow any of his family to occupy it. The chair was in its accustomed place, but no one was suffered to fill it. In the course of the evening a shot was fired into the house, and passed directly through the back of the empty chair. God had worked for his servant, and saved him from the hand of the assassin."—*Ibid.*

ation; by unnoted influences with which we may be surrounded; by the natural play of a strong imagination; by the power of the Evil Spirit to inject flitting thoughts into the mind, extraordinary impressions, both as regards their degree of vividness, and as regards their nature, and yet which have no connection with the Holy Spirit, may be produced upon the mind. A failure to understand this, and to guard against it, has led to the most irrational and dangerous fanaticism. To be able clearly to distinguish the voice of the true Shepherd, requires singleness of heart, a close abiding with him, an humble and teachable mind, prayer without ceasing, and habitual watching thereunto, looking unto Jesus; and this power to discern his voice will increase with the deepening progress of our experience.

Under the head of extraordinary *modes* of divine illumination, I would mention dreams, "visions, and revelations of the Lord."* While these may be continued to a limited degree, they no doubt pertained more largely to some former periods of the Church than to the present.

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* The phrase "revelations of the Lord," is here to be understood in the same sense in which the apostle uses it in 2 Cor. xii: 1.

In regard to dreams it will be well for us, on the one hand, to avoid attaching too much importance to these mental phenomena, though often very remarkable; and, on the other hand, to admit the fact that God does sometimes speak to men "in visions of the night." See Job xxxiii: 15, 16: "In a dream, in a vision

And were *then* not given to all, but to a comparatively small number for specific, rather than general occasions.

I may in this connection say a few words with reference to inspiration and revelation. These, though really distinct, are often confounded. A *man* may be inspired, while it is *facts*, or *things*, that are revealed. A man may be inspired to write or speak that which he knows by natural sources. It is with this kind of inspiration many portions of the Holy Scriptures were given. The writers were moved or impressed to write, and by the inspiration of superintendence were enabled to give an authentic record of facts; some of these facts, so recorded, were matters of common history.

Revelation is the act of putting back the vail.

By the power of the Omniscient, the minds of the sacred writers were supernaturally informed of a thing of the past, or of the future, or of that which, though existing in the present, was secret or hidden from the unassisted

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of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth their ears AND SEALETH THEIR *instruction.*" We not only have numerous illustrations of this in the Bible; but many well-authenticated circumstances, of more recent date, confirm the same truth.

Some years since, my wife dreamed of a great fire at her father's, some ten miles distant. The fright, occasioned by the dream, caused her to awake. She immediately informed me of her dream, adding, "I am afraid father's house is burnt!" There was no occasion, from any other cause, of such an apprehension. *That night his house was burned, and was at that time on fire!*

human intelligence. Of this nature are many portions of the Sacred Volume; such as the history of the creation, the prophecies, and those doctrines which relate to invisible and spiritual things.

And since the man was inspired, and, with such natural faculties as he previously possessed, was the medium of communication, we should naturally expect to find a variety in style and use of words, corresponding with the natural cast of mind. So we find in the Bible each author, while all were alike inspired, has his own peculiar style, scarcely less marked than we find among as many uninspired writers.

With two remarks of a practical nature I will close this chapter.

1. Since the Holy Scriptures hold so conspicuous a place in the divinely-appointed means for our enlightenment and guidance, how reverently and diligently ought we to use them—both acquiring and disseminating, to the extent of our ability, a knowledge of their contents!

2. And since our perceptivity in regard to the Holy Spirit's impressions is in proportion to our spirituality, how it becomes us, in order to know his guidance, to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." *Whatever impairs our mental faculties, or benumbs that delicate moral sense—the conscience—impairs in like proportion our power to fulfill our high mission to glorify God in our bodies, and our spirits, which are his, and renders us less perceptive of spiritual things.*

Chapter XIV.

CHRIST OUR RIGHTEOUSNESS.

JUSTIFICATION.

"The Lord our Righteousness."

God is not only the Creator, he is also the moral Governor of the world. Against his benign government, calculated in itself to secure and promote the happiness of his creatures, we have all deeply revolted. Universal history and the Scriptures unite in the testimony that "all have sinned and come short of the glory of God." Since "justice and judgment are the habitation of his throne;" since he must maintain its authority and the sanctity of his perfect law, "how shall man be just with God?" As we are really unjust, it is plain that God can not account us just intrinsically; and if he declares us so, it must, in part, be imputatively; not on our own account, but on the account of another.

What, then, are we to understand by scriptural justification?

When one accused of some crime is proved to be *innocent*, he is justified before the law, and so acquitted,

because of his innocence. But not in this sense can we be justified, for "the whole world is guilty before God." When one accused of a certain crime is found guilty, the law imposes, by way of penalty, what is regarded as an equivalent to his obedience.

Suppose it to be the payment of a certain sum as an indemnity; if some one else beside the criminal pays that debt, the criminal himself is acquitted, and that, too, without respect to his moral condition. *This* is not scriptural justification. For while God "justifieth the ungodly," that is, those who are really and greatly guilty, he does not leave them sinful.

In justifying a sinner he has respect to his moral nature, and no man was ever justified by him who did not experience a change of his *nature*, as well as a change of *relation* toward God.

Justification, then, in a gospel sense, embraces a free and full acquittal from the condemnation due to our sins that are past, and an impartation of a new spiritual life, and the gift of righteousness, by the direct energy of the Holy Spirit. In other words, the work of sanctification is partially effected in inseparable connection with that of justification. Let me restate it in one single sentence: *Gospel justification includes, and is inseparably connected with forgiveness of all past sins, regeneration and partial sanctification.*

Now, what are the conditions upon which this is realized?

It is not bestowed upon condition of *previous* righteousness, for when God takes us in hand we are "ungodly." It is not upon condition of *prior* works of righteousness, for such works are the result, not the cause of our justification. "Men do not gather grapes of thorns;" and since it is the condition of the heart, including the motive, that gives quality to our actions, we may safely say that works of righteousness are not performed by an ungodly man. "Not by works of righteousness which we have done, but according to his mercy he saved us;" "not of works, lest any man should boast." "Now to him that worketh not, but believeth on him that justifieth the ungodly, his *faith* is counted for righteousness." "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through *faith* in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus," Rom. iii: 24–26. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

We may say, then, on Scripture authority, that the pre-requisites, in order to a sinner's justification, are not holiness or obedience to God's commands (except the command to repent and believe on the Lord Jesus); nor is it bestowed on condition of following the Spirit as a previous

experience, other than in the one particular of leading us to Christ.

The conditions, and the only conditions, as far as our part is concerned, are "repentance toward God, and faith toward the Lord Jesus Christ." Let us now consider the nature of these.

Repentance must not be confounded with penance, or the doing of something by way of self-mortification, or in lieu of something misdone, or not done at all. This would be to make a meritorious thing of our own works. Repentance is not an *act*, except as it involves the act of self-surrender, the exercise of a volition in the abandonment of all known sin, or the abandonment of the heart to God. The moment the purpose to do this is fully formed in the heart by a definite exercise of the will, be it the culmination of weeks or months of struggling under, or rather against the Holy Spirit's conviction, or be it but the work of a moment, that moment repentance is experienced; *it is the condition o the heart in its purpose before God*, and not the process by which that condition is reached, that constitutes repentance toward him. As a result of this change of the purpose of the heart, if life is prolonged, there will be a corresponding change of conduct. Sin must first be abandoned in the heart, and then it will be abandoned in the *practice;* this is "bringing forth fruits meet for repentance." It is a mistake, then, to define repentance as merely a forsaking of sin, as far as the practice is concerned, since one might do this from

feelings of shame or motives of self-interest. True repentance has respect to God, far more than to self or men's opinions.

It is also a mistake to define repentance as sorrow for sin. "Godly sorrow"—sorrow that loathes sin because God hates it—"*worketh repentance* unto salvation not to be repented of."

But the enormity of sin is much more fully seen; its loathsomeness much more intensely realized by the renewed, than by the unrenewed heart. So godly sorrow follows, as well as precedes, and accompanies true repentance.

It is "the goodness of God that leadeth thee to repentance." Without the convicting, strengthening influence of the Holy Spirit, no man would either be inclined, or able to repent. But it is one of the many artful stratagems with which Satan would mislead us, to suppose that this conviction for sin must *necessarily* take the form of deep anguish of soul before one can repent. Conviction is the noun from the verb "*to convince.*" One may be convinced, by an appeal to the reason and the understanding, that he is a sinner; the Holy Spirit very commonly employs *means* to do this; it is by means of the truth; "by the *law*, is the knowledge of sin;" now he that is *so* convicted, has conviction for sin, and with this conviction comes the command "*Repent;*" with this command, power to obey will be supplied to those who will receive it. Now it is worse than folly, it is sin, for such to say: "I will

not yield my heart to God until he intensifies my convictions and overwhelms me with sorrow." Sin hardens the heart, benumbs the sensibilities, sears the conscience, and renders one incapable of a just sense of sin, of the loathsomeness of its nature. Then, what the hard-hearted and indifferent need to do, being convinced that they are sinners against an infinitely good and merciful Being, is not to tempt the Lord by demanding that he choose another method of dealing with them, but to humble themselves at once before him, seek him, confess their sins to him, and ask in Jesus' name for pardoning mercy. This would soon bring contrition of soul, and a proper loathing of sin.

Repentance may take more of the objective form in some cases than in others. That is, one in feeling himself to be a sinner may feel that he is such because he has *done* certain things, or *omitted* certain duties. Usually those sins which are most flagrant or prominent come before the mind. With others, the inner sense may be that of heart alienation from God, and a want of moral likeness to Christ. *One* may feel the need of being forgiven his many and gross sins; another may feel the need of being more like Christ. To one, the voice may seem to be that from Sinai, thundering of the wrath to come; to another, it may be as the persuasive voice of the compassionate Savior, saying: "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." But whatever the varied experiences, the one desired result is the yielding of the heart to Christ. *That* being done, the

sinner will be forgiven *all* his sins, whether he distinctly remembers a thousandth part of them or not.

Pardon is not dealt out in piecemeal quantities. Sin is not an abstract thing, and can not be forgiven in the abstract sense. It relates to a moral agent, and so it is the *sinner*—the *conscious man himself*—that must be forgiven. The conditions that will allow a man to be forgiven one sin will allow him to be forgiven all his sins. God looks at the state of the heart. If he sees a complete surrender, and faith in the heart, he will say at such a moment, "Be of good cheer; thy sins, which are many, *are all* forgiven thee. Go in peace; thy faith hath saved thee." But if, even in one sin, the will is not surrendered, it will effectually bar us from forgiveness altogether.

Now, if, *after* the new birth, one sins, that sin should be at once, and *singly* confessed, trusting in Jesus, and then it would be *singly* forgiven.

From what has been said it will be seen that justification, embracing as it does the new birth, is necessarily an instantaneous experience, however gradual the work that *precedes* it may be.

The other pre-requisite condition of justification, as has been before observed, is faith. This, though considered second, is, in some sense, first in the order of experience. No one can repent toward God until he believes that "he is, and that he is a rewarder of all them that diligently seek him." Faith, therefore, to this extent, must precede repentance. But, on the other hand,

faith can not appropriate Christ as the Savior until we repent—until, by the exercise of the power of volition in choosing to abandon sin, we come on believing ground. This is a point of the greatest practical importance. Let those who are troubled about their incapacity to believe understand this, and see that they come to the place where God has promised to bestow upon them the needed power to "believe to the saving of the soul," by a full and unconditional surrender of their wills to Christ. There is very much in the words "humble *yourselves*, therefore, under the mighty hand of God." This self-humiliation is not effected by struggling, but by *ceasing* to struggle against him, and taking an humble position at the feet of Jesus, as the publican, crying "God be merciful to me a sinner."

But what is faith? In the first place, I should like to be able to disabuse this subject of some false ideas which often lie in the way of the practical exercise of faith.

Faith, it would seem, is often regarded as a kind of *thing*, instead of a state of the heart. Faith, in its simplest aspect, is the confidence one intelligent being reposes in another. You confide in a certain individual, or you do not—and so you have faith in him, or you have not. Now, connected with your confidence in the *man*, in the individuality of his being, there is a variety of *things* taken into the account. For example, the man makes you a promise—you confide in his *word*, because you confide in the *man* who speaks it. You intrust him with your money *because* you believe him to be honest. He

proposes some measure in your behalf requiring wisdom—you accept his proposition because you have confidence in his superior wisdom. His proposition in your favor involves the need of strength, or of money, or of anything else—you accept his proposition because, *by some means*, you come to believe he is able to accomplish what he undertakes. You ask favors of him because you confide in the reality of his regard for you.

Now, faith in God is not another kind of confidence—it is simply the same kind of individual confidence *in a different object*. We do not perceive God's truth with one set of faculties, and man's word with another. Man does not require one intellect to apprehend and believe natural things, and another to apprehend and believe spiritual things. "No," says one, "but is faith not a thing of the *heart*, rather than of the head?" Faith *exercised*, it must be remembered, is a *rational* exercise. To deny this would be to say that idiots, infants, and even beasts, may have faith. "Faith," says the apostle, "comes by hearing." Here the proper office of the intellect is recognized. The numerous illustrations given in Hebrews xi prove this point. "Noah was warned of God"—he *believed* the warning, and acted accordingly. "God made *promise* to Abraham"—and *he believed God*. Moses, as a rational man, compared the unseen things of which he had been taught—God and the recompense of the reward—with Egypt and her treasures, and her king; and "chose to suffer affliction with the people of God," in view of the

reward. Now, faith *is also* a thing of the heart, that is, of the affections. It is so in our confidence in one another. Does the child only believe in its mother's existence? Does it merely believe *about* its mother? No. It reposes *itself* upon a personal mother, before it knows its mother's name or history! Is this not believing with the heart? Are not the will and the affections involved in such a faith? So with reference to God: and the *object* of our faith, I repeat, makes the difference.

Now, in the exercise of the faith that saves, we must always address ourselves to one object, and that is God himself. There is but one to whom we can trust ourselves in the matter of the salvation of the soul, and that one is God. In his threefold character of Father, Son, and Holy Spirit, he is the all-sufficient object of the faith that results in salvation.

While there is but one object of saving faith—the triune God, there are very many subjects of faith, viz: those facts and doctrines which come to us by his authority. Now, it is plain that our faith, as regards its scope, must be in proportion to our information—so that, as it regards us who have the scriptures of the Old and New Testament, confidence in God himself necessarily results in confidence in his revealed words. And faith in God the Father embraces with equal readiness and confidence the co-equal Son. "Ye believe in God," said the blessed Savior, "believe *also* in ME." The Holy Spirit also, as *one* with the Father and the Son, is included as an object of

faith. Now, it is easy to see how, as under the former dispensation, when God had not so fully revealed himself and his truth, the faith of his people, while it must embrace less in its scope, could still be availing in its effects, since it was in *God himself*. And further, there may be a very strong faith in connection with a limited amount of information, as in the case of Abraham and others of olden time, who saw the promises afar off—and as we sometimes see in the case of children, who often display the most unwavering faith, while doctrinally their knowledge is very limited.

While "believing *in* the Lord Jesus Christ" is much more than believing *about* him, still it is needful that we *know* about him, in order to believe in him,—"For how can they believe in him of whom they have not heard?" We need to be careful, therefore, in speaking against a merely historic faith, that we do not convey the idea that we undervalue the history of the Lord Jesus, which supplies us with that knowledge so indispensable to a comprehensive and definite faith. "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that *believing* ye might have *life through his name*." From this, and a multitude of other texts, there appears to be no difference between believing, in a scripture sense, and faith; and this believing *includes* the things that are written. Faith, while invariably the same in kind, may not only be exercised toward different *objects*, but may be exercised with *various degrees of strength* toward

the same object. Thus, one may have strong, another weak faith. That of one may be continuous, that of another intermittent. The faith of one may be perfect, that of another mixed with doubts.

Founded on knowledge, it naturally increases in strength by exercise and experience. Let me illustrate: One informs you that a certain physician has cured him of a certain disease with which you are afflicted. Other testimonials confirm his statements, and give you confidence in the physician. This comes by hearing. You act on your confidence in the information thus received, and send for him. As he comes into your presence, and converses with you personally, and assures you that he has been successful in similar cases, his appearance, his evident knowledge, his unselfish interest in your behalf, at once inspire you with a greater degree of confidence, so much so that you consent to put your life in his hands; but when, after a few days of successful treatment, you are perfectly restored, your experience enables you to confide in his medical skill, and in him as a man, much beyond your first impressions, however favorable in regard to him. Or, take a scripture example. When Jesus asked the blind men, "Believe ye that I am able to do this?" they answered at once, "Yea, Lord." But after Jesus had actually opened their eyes, their faith must have risen in proportion to their experience. So, when we hear of Jesus, we believe the *report*, as the first step. The next, is personally to apply to him, and as he hears

us, and forgives, and saves us, our faith, not only in his power, but also in his willingness and compassion, increases in a corresponding ratio.

For this reason we see a display of infinite wisdom in that glorious scheme of redemption revealed to us in the gospel of God's dear Son. How the successive steps in that scheme already noticed in the previous chapters of this book—the incarnation, the temptation, the death, resurrection, ascension, and known mediation of Christ—tend to inspire our hearts with confidence in the triune God! Especially so when we have *experimentally* realized the riches of his grace!

One word in regard to "dead faith." To use this term to distinguish one kind of faith from another, is manifestly improper, since faith, like fire, when it dies, *ceases to be!*

The apostle says: "Faith without works is dead;" just "as the body without the spirit is dead." The spirit does not inhabit the body because it is alive; but the life of the body is caused by the spirit, just as works are caused by faith; and, as where we see no action, no breathing, we judge there is no spirit; so where we see no works, we judge there is no faith, because works are the inevitable result, and so, to men, the necessary proof of faith. This is the apostle's reasoning.

Is faith a gift? In some sense it is. The power to believe is God's gift. The act of believing is man's own.

It is, therefore, hardly proper to pray for faith* any more than to pray for repentance. God's goodness leadeth *to* repentance, but he does not repent for us. So in his grace he bestows upon us the *power* of believing, but does not impel us to the *act* of believing. Hence unbelief is sin. But the unbelief for which a man will be condemned is not merely a disbelief of certain *things;* it is the deliberate, willful, and persistent rebellion of the heart against the authority of God. It is the spurning of a personal Savior, to whom we are in every way indebted, and who is every way worthy of our love and obedience.

Having considered the nature of faith, we can now understand how it can "be counted for righteousness." Since it is not merely a believing that God exists, but the affiance of the heart toward him; not merely a belief about Christ, but a surrender of the heart to him in responsive love, it implies that condition of soul in which a life of *practical* righteousness has its root. Good works have no value in God's sight, except as they spring from a proper source and are prompted by right motives. So when he who looketh at the heart, sees its condition to be one of entire reliance upon him, a full trust in Christ, a surrender to his authority, he does not wait till the results of that heart-condition become apparent to men, before

* The faith that is spoken of as a gift, in 1 Cor. xii: 9, I conclude, is that extraordinary degree, exercised in a specific direction, as in the working of miracles, which seems to have been more directly imparted for a specific purpose.

he approves the attitude of the heart itself. "Now to him that worketh not" (but who is now in a condition to begin to work), "but believeth on him that justifieth the [hitherto] ungodly, his faith is counted for righteousness." Faith forms a bond of union between the soul and Christ, and no sooner is that union perfectly formed, the engrafting accomplished, than God is satisfied with the place the heart occupies, and with *it*, by virtue of the place it now holds—no longer the wild olive, it is now a part of the precious, THE TRUE VINE; and as much so when it is the merest scion, as afterward when it has become the laden branch. To be sure, the heavenly Husbandman continues to be pleased, to approve, to justify, as the branch continues to maintain its position, abiding in the Vine; and *so* abiding, growth and fruitage, the expected and pleasing result, will progressively follow.

It seems proper to remark, in this connection, that when James says "we see how that a man is justified by *works*, and not by faith only," he is not teaching a different thing from that taught by Paul, when he says a man is justified by faith. For in the same epistle—that to the Romans—Paul says: "Not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. ii: 13. So both Paul and James teach that something more than a mere theoretic religion, and empty *profession* of faith, is required; and Antinomianism finds as little to support it in Paul's writings as in those of James. While the former frequently uses the word "justification," in its

forensic or law sense, relating especially to that act of grace by which a sinner is pardoned and regenerated, the latter uses the word in its other sense of receiving the divine approbation. When Abraham *believed* God, his "faith was counted for righteousness," and he was justified in the first sense. When, years after, he *obeyed* God (and this obedience was based on previous faith), in offering up his son Isaac on the altar, he was justified in the second sense—God *approved* of his obedience. Obedience to the known will of God is the condition upon which a justified man can maintain his justification.

The source from which our justification springs is grace, God's love—"being justified freely by his grace." The *ground* upon which it is based, is the sacrifice of Christ, "whom God hath set forth to be a propitiation through *faith in his blood.*" The medium by means of which it is received is *faith;* a faith that procures the possession of the Holy Spirit, and involves repentance.

The declared *purpose* of this grace is, "that God might be *just,* and the *justifier* of him that believeth in Jesus." The *result* is, "we are *found in him,* not having our own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness of God by faith."

Let us observe, in conclusion: 1. That God's method of justifying, while devised for the ungodly, includes not only the remission of sins that are past, but the additional blessing of "*turning* away every one from his iniquities."

See Acts iii: 36. It is unscriptural and practically damaging to separate the two. "What God hath joined together, let not man put asunder."

On the other hand, to say that sanctification precedes justification, and that man is justified on account of antecedent holiness, is in direct opposition to the plain teaching of scripture, which says God justifies the ungodly *because* he believeth on Jesus. If I am correct in saying justification includes the pardon of sin, and the impartation of a new life, or regeneration—and none, I think, will deny this—then those who maintain that holiness or sanctification is an antecedent experience, must defend the paradox that a man is made holy before his sins are forgiven, and before he is born again!

The truth evidently lies between these two extremes, and is this: That God, in his compassion for helpless and yet guilty and undeserving man, has "set forth his Son to be a propitiation through faith in HIS BLOOD;" that on account of this sacrifice, our sins, which were laid on him, are freely and forever remitted to those who believe, and they are accounted righteous—as though they had not sinned—for the sake of a righteous Savior; and that in addition we receive life from the dead, by virtue of our faith in Christ, through the supernatural energy of the Holy Spirit, and that, in inseparable connection, such a man is so far sanctified as to be turned away from his former sinful life, and to receive new views of sin

and holiness, new affections and desires, and new direction to the will.

2. With this view of the case, gradual conversion is an impossibility. A man has believed on Jesus, or he has not. He has sought, by prayer and faith, God's pardoning grace, or he has not. He is either forgiven and born again, or he is not. And if he is born of the spirit, there was a definite moment of time—whether he was conscious of the time or not—when the great change took place, and when God for Christ's sake forgave his sins.

3. With this view of the case, also, sinners should always be urged to come without delay, to come without waiting to mend themselves, to come as they are—sin-defiled, guilty, helpless—and they should be assured that a compassionate God and pitying Savior wants them to come, and will in no wise cast them out. Those who object to this teaching, must make conversion little else than self amendment. For if a sinner may not be invited to come now, we should be able to tell him the reason why. If it is because God is not willing, then God's choice is that a man should still remain, for a time at least, a sinner. If it is *because* he is such a sinner, then we should be able to point him to some one to whom he could go for the purpose of having the objectionable quality—sin—removed! To whom shall we go? Is there some other Savior? We should be able to explain why God calls aloud, "Ho, every one that thirsteth, come to the waters and drink." Will any other than Jesus give the

water of life? Or, will *he* give it *before* we come? Why, Jesus says, "Come unto me, *all* ye that labor and are heavy laden, and I will give you rest." What burden is it he came to undo, if not the burden of sin?

O, Satan, avaunt! with this foul delusion of thy own dark abode—"that gospel invitations are not meant for sinners!" The gospel is good tidings—good tidings to lost men!

Jesus is the Good Shepherd, *seeking* the *lost* sheep. O, sinner! thou art that lost sheep. Art thou seeking him? Much longer has he been seeking thee. Pause! hear his voice! he *calleth thee.* "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save* sinners!" O, sinner! hear him; he is saying to thee, "Come! come now! though your sins be as scarlet, come!" "Him that cometh unto ME I will in NO WISE cast out." O, believe him! by all his agony in the garden, believe him! by his dying groans on the cross, believe him, and come *this moment!*"

Now all the objections based upon the necessity of repenting *first,* are without meaning, because *coming* involves repentance—the turning of the heart to Christ.

4. The doctrine of justification by faith, scripturally understood, enables us to teach the *assurance of faith: That one may and ought to know that he is in a state of acceptance—that our "sins are forgiven us for his name's sake."* So long as the sinner maintains an attitude of rebellion and independence toward God, he should be assured the love, holi-

ness, and justice of God, forbid the exercise of pardoning, justifying grace; but the *very moment* the attitude of dependence on Christ is assumed, that moment God's justice requires that the humble suppliant of his grace should be absolved. For God must be just to himself, and faithful to his oath in Christ! This the humble, penitent, believing sinner should be urged to believe, for the Lord's sake, and his own. Our Father intends his children may know that they *are* children, and no longer aliens. "And if children, then heirs—*heirs of God*, and joint heirs with Christ." "*Rejoice*, that your names are written in heaven—"

Chapter XV.

CHRIST OUR RIGHTEOUSNESS. SANCTIFICATION.

SANCTIFICATION DEFINED.

SECTION I. It may be proper before entering upon a further consideration of the subject of Sanctification, to define that term. In its first and simplest sense, it implies the act of setting apart for a sacred use. According to this definition, inanimate things, such as houses, vessels, tables, food, etc., may be sanctified. In this sense also one may sanctify his children, his wife, etc., and in the same manner Christians are called upon to "sanctify themselves"—separate themselves from sinful things, and set themselves apart for God.

But in a fuller sense, sanctification is synonymous with holiness or purity of heart; an experience in which the heart, in the language of Scripture, is "cleansed from all unrighteousness." This is *entire* sanctification, and the work of God himself; "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord."

This language, addressed by the apostle to the Thessalonian Christians, indicates a work not only complete in its nature, but a possible continuous perpetuity of the same. This, to use another term for which we have scripture authority, is Christian perfection—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

WHAT SANCTIFICATION IS NOT.

It may aid us in understanding what this Christian perfection is, to consider first what it is not.

Although commanded to be perfect, even as our Father in heaven is perfect, we are not required to be so to the infinite *degree* of God's perfection, but only in the measure of our *finite* capacity—perfect men as he is a perfect God.

Nor can man ever attain to absolute perfection or holiness. Absolute perfection is both infinite in nature and degree, and is wholly independent of a second person. None but God is perfect in this sense. Man's perfection is wholly derived, is always relative, and so dependent. We can be perfect ONLY IN CHRIST JESUS.

Christian perfection is not Adamic perfection—neither as regards our intellectual or physical constitution. The redemption of the body is one of the promises embodied in the covenant of God in Christ; but not till the resurrection of the just will the Christian realize its actual fulfillment. Meantime, with a body damaged by sin subject to many forms of suffering, and to death; with a mind also weakened in its energy, disordered in its action

and rendered far less perceptive from the same cause, and in consequence of its connection with the body, the Christian while "in this tabernacle doth groan, being burdened;" "even we ourselves groan within ourselves, *waiting* for the adoption, to wit: the redemption of our body," Rom. viii: 23; 2 Cor. v: 2–5.

Nor is Christian perfection that which relates merely to the outward life, but to the condition of the heart, or spiritual and moral nature of man as God sees it. With every avenue by which the soul communicates with the outer world, closed—blind, deaf, and dumb; with hands and feet paralyzed, and even removed to the solitude of some uninhabited island, where there was no fellow-being to sin *against*—with all these disabilities upon him at once, man might still have an unholy heart, and so would need sanctification as much as the man whose sins were relative and outward—relative, I mean, as being against man.

And if, to natural amiability, there be added the most careful culture and self-discipline; and if, as a result of these combined influences, one should be able to maintain an outward walk before men as consistent as that of the Christian, he might still in his heart be far away from God; secret sins—pride, unbelief, envy, jealousy, covetousness, "an evil eye," might still be harbored within.

I repeat, then, entire sanctification or holiness is not a state in which a *sinful nature* is effectually restrained in its action, but one in which *such a nature is destroyed.* Christian perfection is that condition in which, as the result

of faith in the blood of Christ and through the re-creating, renovating power of the Holy Ghost, the faith and love, and, up to the measure of present knowledge, the obedience, are all perfect. Such a man, be he entrusted with the five talents, or the one, loves God with all the heart, with all his mind, with all his soul, and with all his strength; and so is a perfect man.

GOD'S WILL, AND THE CHRISTIAN'S PRIVILEGE.

Holiness thus defined is God's requirement; for this is the "first and great commandment." Holiness thus realized is the "royal law" fulfilled; for "love is the fulfilling of the law." Nor will the Christian who rightly apprehends the truth, the eyes of whose understanding are enlightened, tremble as under some dread utterance from Sinai, at the word of the Lord, "Be ye holy"; but he will rejoice at that word, not more a law than the emphatic enunciation of a proffered privilege. It is like the word of the compassionate Jesus to the helpless leper, "BE thou clean!" or to the foul spirit that occupied the poor demoniac, "Hold thy peace, and come out of him!"

"Alleluia!" "*Now* is come salvation, and strength, and the kingdom of our God, and the power of his Christ!" Let it be written on the posts of our doors, and on our gates; let it be "engraved with an iron pen, and with lead in the rock forever," that DUTY HERE EMPHATICALLY, IS PRIVILEGE!

SEC. II. There is nothing which, as a doctrine, stands more clearly revealed in the Holy Scriptures than entire sanctification, or holiness of heart. And yet, written as it is, on almost every page of the Bible; and that, too, in the most simple, straightforward, unambiguous language; declared to be the actual experience of many saints, whose lives are chronicled on its sacred pages, and the only experience which is pleasing to God; it is, nevertheless, more than almost any other doctrine, ignored, denied, misunderstood, and mistaught, by professors, in every church. I do not mean to say that the doctrine of sanctification is not scripturally maintained, by perhaps an increasing number of Christians in all the various evangelical churches; and each has its cloud of witnesses to the blessed experience of a heart cleansed from all unrighteousness, by the precious blood of Christ. What I mean to say is, that a majority of the professors of the Christian name belong to the class mentioned above, who do not so hold it in theory, or rejoice in it as their own experience. One reason for this is doubtless found in the fact, that so many ministers of the various denominations, who unquestionably have much to do in the way of giving shape to the opinions and doctrinal sentiments of those who listen to their teaching, either do not teach at all, definitely, or teach incorrectly, on this point. I subjoin, as a specimen of this kind of teaching, a somewhat lengthy extract from a sermon preached by Henry Ward Beecher:

"delivered before the students of Yale Theological School, New Haven, March 12, 1874."

He began that sermon by saying: "This afternoon I purpose speaking to you on the subject of Repentance, Conversion, and Sanctification—the three stages of Christian life." It will be seen that one distinct branch of his subject was Sanctification. When he comes to that point he says: "I have spoken somewhat slightingly, I am afraid, of Perfectionism. . . . But far be it from me to speak with contempt, I would rather speak with admiration, of what may more fitly be called the higher forms of the development of Christian experience. There is, I believe, as much a genius for the higher developments of Christianity—that is, *for the higher natural developments of the human mind*—as there is for the developments of any other kind. Some of the higher Christian developments are of transcendent beauty, and are not to be cried down, unless those who possess them *make* them *cruel* and *despotic;* but they are *not possible to all.*

"For example, no man who is misadjusted in his original structure, no man the problem of whose life consists in harmonizing his own antagonistic faculties, will be able to develop the quality of serenity in life except to a limited degree; while, on the other hand, a man whose original structure is well adjusted, and whose faculties are naturally harmonious, will be able to develop that quality to a high degree of perfection.

"I once had come to my lecture-room, a lady whose

business it was to preach the 'Higher Life;' and I think I never saw so sweet and seraphic a face as that of this woman. She stood in the presence of my congregation and talked, and it was like a vision of angels to hear her voice. It did me good all through to witness her serene, simple rejoicing in Christ Jesus, and to observe the intense conviction which she had, that as she was, so everybody might be. She was mistaken in this: but it was a mistake which came from the simplicity and generosity of her heart; and she, under the full power of faith and love in Jesus Christ, rose to an experience as unique as Mozart's musical talent, that was real, but that was not universal. It was special to her by reason of a *foregoing preparation* for it in her *nature, organization, endowment,* and communion with God.

"I should rejoice to see a church made up of such persons; but am I to say to my beloved people, 'Here is what you must all come to. You can, every one of you, come to this; and it is your fault and sin if you do not come to it'?

"I might as well read one of Shakspeare's dramas in a village school, and say to the boys, 'Not one of you may think that he is educated till he can write such a drama as that.' But how many men in the history of the world can do that? I might as well examine a boy in Newtown's *Principia,* and say, 'There is what you are to come to, and you will be sinful if you do not come to it.'

"These things are not general but special. Yet it is a

great comfort to me in my struggles with myself, in my attempt to chord my own varying powers, to know that such struggles have resulted in harmony in others. I know that it is real, and I have hope. There was never anything that so nearly killed me as trying to be Jonathan Edwards. I did try hard. Then I tried to be Brainard; then I tried to be James Brainard Taylor; then I tried to be Payson; then I tried to be Henry Martyn; then I gave up, and succeeded in being nothing but myself. But every man must feel that he can raise himself higher. Do not allow people to feel there is no higher rest of soul into which they can ascend.

"If any rise to a high degree of perfection, let it be maintained, and maintained, too, with humility; for I have seen persons that claimed to have perfection that were puffed up, and about whom, in their social ways, there was an ineffable odor of 'Don't you wish you were as good as I am?' See that the higher life does not degenerate into anything unworthy; and see also that it does not discourage anybody; and that you do not teach your people that their feeling must be just so or it is good for nothing."

This sketch from the teachings of one of the most popular preachers of the age, serves as a specimen of very much that is coming from the press and the pulpit on this subject. Truly the leaders of the people have caused them to err.

The first error into which H. W. B. shows himself, in

the above extract, to be betrayed, is a total misconception of what Sanctification is. In *his* mind it is "perfectionism,"—or "the higher natural developments of the human mind," for which there must be a "genius," "a foregoing preparation by nature;" and yet Dame Nature has been so sparing in her pre-requisite endowments, that this happy experience is possible to only a very few; and no supplemented grace, no cleansing blood, no all-conquering Christ *mighty* to save, can surmount the obstacles arising out of a "misadjustment of the original structure."

Such reasoning is so thoroughly unscriptural that one is amazed that it should be couched in a sermon from a man who professes to believe in the Bible; and were it not for the fact that it will be accepted as true by hundreds of people, it might be passed without notice.

Perfectionism, "or the higher natural developments of the human mind," is as distinct (that is as much another thing) from sanctification or Christian holiness, or Christian perfection—differing terms to express the same thing—as the culture, the knowledge, and the mental maturity of the philosopher is distinct from the artlessness, the innocence, and the filial love of the little child.

The commands and promises of Scripture are not addressed to a few rare sons of genius, whose original structure is well adjusted, to inspire them to struggle with themselves, till they shall develop into maturity their naturally harmonious faculties. But they are addressed to a race of beings all of whom are misadjusted in their

moral nature, dead in trespasses and sins; unable to develop anything of themselves, but deeper ruin and corruption. In this condition "the gospel of the blessed God" is heard as "good news from a far country." It is a gospel, not of development, but of salvation—salvation from spiritual death; and from the cause which produced it—sin; from sin, not simply in its outward manifestations, but also from its very *inbeing;* and salvation from the consequences of this sin—guilt, and eternal destruction.

Not to a portion only, but to *all* his children God says, "Be ye holy for I am holy"; and forewarns us that, "Without holiness no man shall see the Lord."

Man in his primitive condition was in the image of God. This image, according to the Apostle Paul, consisted in "righteousness and true holiness." His fall, therefore, was not from heaven, but from holiness. Thus fallen he is lost; not merely misadjusted. Christ came to seek and to *save* that which was lost. When, therefore, through the interposition of THE SAVIOR, man has regained that which he lost—holiness, he is saved. His abiding in this makes his salvation continuous and perpetual.

"If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father," 1 John ii: 24. This constitutes our meetness for heaven; that is, by being made holy we are made "meet to be partakers of the inheritance of the saints in light."

H. W. Beecher's second mistake is in regard to the way by which this great salvation is gained. His whole

teaching on this point is tersely expressed by one single sentence in the extract given: "*But every man must feel that he can raise himself higher.*" But this is man's way, not God's.

God has his way, and man has his. He who pursues God's way never meets with defeat; he that pursues man's way never meets with success. God's way is hidden from the wise and prudent, and revealed unto babes; man's way is to apply his heart "*to know*, and *to search*, and to *seek out wisdom* and the *reason* of things," Eccl. vii: 25. Over God's way it is written at the very portal, "Whosoever *will* not not receive the kingdom of heaven as a little child *shall* in *no wise* enter therein;" over man's way it is written, "By native genius and self-development we rise to perfection." God says "by grace;" man says "by fortune." God says, "through faith;" man says, "rely on yourselves, struggle like a hero, and by dint of perseverance you may chord your own varying powers." God says, "*not of yourselves;*" man says much about development of natural faculties, and harmonizing antagonistic elements. God says, "it is the GIFT OF GOD;" man says, "it is the hard-earned wages of man's work." God says, "not of works, *lest* any man should *boast;*" man fancies he will attain by his own efforts, and then boast of what he *expects* to achieve. God says, "*Now* is the day of salvation;" man says, "at the close of life." God's way honors Christ, refers all to his atoning blood, as that which cleanseth from all sin; points to the Holy Spirit who

quickens, regenerates, and sanctifies the soul, and dwells within as the abiding source of power to walk in newness of life. Man talks much of culture and development, and genius, and foregoing preparation by nature, with perhaps an occasional reference to Christ by way of compliment! We can not forbear crying out, "Ye blind guides!" "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" Prov. i: 22.

SANCTIFICATION NOT A GRADUAL ATTAINMENT.

There is another phase in which this subject is presented, not perhaps so grossly erroneous, and yet, as I apprehend, not in entire harmony with the Bible teaching on this point. It is represented as a possible attainment by the *aid* of the Spirit; not, however, till the greater part of life, it may be, is spent in prayers, strivings, and the discipline of habitual obedience.

I find in a book written by the elder Dr. Tyng, an example of this phase of teaching. His definition of holiness is this: "It is the restoration to his (man's) soul of the perfect image of God. It is the entire conformity of his whole character, will, and desires, to the pure and perfect commandments of the Most High. It is a personal inherent purity and rectitude of affection and principle produced within him by the power of the Holy Ghost dwelling within him. It is a progressive growing up of his renewed nature into the spotless likeness of Christ his

Lord. Its commencement in the heart is in the hour when the heart is first brought from the power of Satan in reconciliation unto God. Then man is born again, not of corruptible seed, but of incorruptible, even the word of God, which liveth and abideth forever. Its progress is through the whole course of a life of obedience on earth, in a steady, constant increase of divine power and influence. Its growth and manifestation depend upon the increasing influence of the Spirit, given and exercised in proportion to the increasing desires and diligence of those in whom he dwells. This progress is often retarded, and may seem to be sometimes almost arrested by the power of indwelling sin."

Here Dr. T., after defining holiness as being purity of heart, effected by the power of the Holy Ghost, lapses into the mistake of confounding it with growth. "It is a progressive growing up of his renewed nature into the spotless likeness of Christ his Lord." Then, according to this teaching, the progressive growth by which an experience is reached, is itself that experience! and yet, strangely enough, he says this progress is often retarded, sometimes almost arrested, by the power of indwelling sin." Does he mean to say that indwelling sin exists in the heart of one who is wholly sanctified? And that it is to be removed by growth? What, then, becomes of his own definition: "It is a personal inherent *purity* and rectitude of affection and principle produced (not by growth) within him by the power of the Holy Ghost dwelling within

him." Such teaching is utterly bewildering. It is like the physician prescribing *growth* as the remedy for the imbecility, pain, and dwarfishness, which are the result of hereditary and deeply-seated disease in my child; and then complacently telling me this same disease will continue to retard, and may even arrest his growth! I should certainly say: Doctor, wilt thou not, then, please *cure* my child; health is what he needs, that he may grow and have strength. So holiness (from the Anglo-Saxon "wholeness") is spiritual health. This health is an inwrought soul-cure effected by the Great Physician, whose word to the sin-diseased soul is: "Wilt thou be MADE WHOLE?"

HOLINESS IMPLIES VICTORY.

O that Christians everywhere, especially Christian ministers, would awake to the truth that God not only calls them "to holiness and virtue" now, but that for the halting, sin-hindered soldier of the cross, there is freely offered present, complete, and perpetual victory! "This is the victory that overcometh the world, even our faith." "Now thanks be to God who always causeth us to triumph in Christ." There is indicated in these, and many similar texts of Holy Writ, a possible present victory in Christian experience "hidden from the wise and prudent," and too seldom realized by the professed followers of the Captain of Salvation.

In what does it consist? It consists in a conquest over

all that is opposed to the will of God; Satan, and the world without, and sin within. Yes, whatever men may teach; whatever may be the ordinary experience of Christians, God's requirement, and man's privilege, is that his children should be holy; and his standard of holiness implies victory over *inward sin*, as well as outward transgressions—the eradication, not merely the subjugation, of the disposition to sin; the destruction, not merely the binding of the strong man, "the body of sin"; and he requires this of us NOW.

VICTORY THROUGH FAITH.

How, then, is this victory obtained. We answer, without hesitation, *by faith.* In bestowing upon us the blessings of his grace, the Lord does so invariably upon the rule, "*according to your faith be it into you.*" That is, we obtain only what our faith grasps; and the wavering (doubting) man is admonished by the solemn words: "Let not that man think that he shall receive anything of the Lord," James i: 7. But the rule implies more than this; that we obtain that for which we pray *only when our faith grasps it.* "What things *soever* ye desire *when* ye pray, believe that *ye receive them*, and ye shall have them." If, therefore, the weak and faltering Christian "finds within himself a disposition striving against a duty, a nature resisting the Holy Spirit's work," and failing to see there is present deliverance offered him, despairingly concludes that there can be no present release; no

release perhaps till death releases the Spirit from its connection with an imperfect body, then it will be to him as he believes; not expecting deliverance *now*, he will not realize it now.

But not so should his faith grasp both the promise and the Promiser, who came to save his people *from their sins*, and who is "*able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us;*" and whose willingness is commensurate with his ability. When, therefore, the longing soul turns singly and fully to him, he is always ready to say: "Great is thy faith; be it unto thee *even as thou wilt.*"

VICTORY THROUGH DEATH.

But victory comes, not only through faith, but also through death. "Knowing this that your old man is crucified that the body of sin might be destroyed." He that would know what it is to be "risen with Christ," must first know what it is to be "buried with him by baptism into death"; "the fellowship of his sufferings" must be experienced before we can realize the "power of his resurrection." "He that loseth his life shall find it."

This was beautifully typified in the experience of God's chosen people of old. It was not enough for them that they were led out of Egypt. Their old task-masters and enemies must be destroyed; and it was not until this was done that they could sing: "The Lord hath triumphed gloriously; the horse and his rider hath he thrown into

the sea." And Amalek was not to be merely subjugated, a war of extermination must be waged against him. I do not say this experience of Israel at the Red Sea is a type of *entire* sanctification. It certainly typifies that degree of sanctification which always accompanies regeneration; and shows that nothing less than destruction is God's appointment for sin.

THE TRUE WARFARE NOT WITH INWARD SINS.

"But," says one, "freedom from the law that enslaves in Egypt does not imply a release from warfare—that must be kept up till all the sinful nations are subdued in the land where Christians are free men." It is true, that, as soldiers of the Lord Jesus Christ, we are called of him not now to rejoice in an accomplished final victory, but to fight for it. His charge to us is: "Fight the good fight of *faith;*" and our *final* triumph will be the issue of a series of battles and victories won with the armor and under the leadership of the invincible Captain of Salvation. But to make the sinful nations in the land of Canaan a type of unholy passions and sinful appetites and inclinations; and to say the Christian's warfare is a contest with such foes as these within his own breast, seems to me to be a perversion of scripture, and, if true, would be a practical defeat of our Captain, who came to "save his people from their *sins*," *inward* as well as *outward*, "that we, being delivered out of the hand of our enemies, might serve him without fear in *holiness* and *righteousness before him* all

the days of our life." Who does not know that he who has sinful inclinations, though they be suppressed, and restrained from action, is not a holy man?

The true warfare is described by the apostle as being not "against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." And as thorough loyalty to the cause and the captain is one of the first requisites of a good soldier, he is illy prepared for the foe *without* who has a traitorous heart *within*, and who must wage a continual warfare with himself, "finding within him a disposition striving against duty, a nature resisting the Holy Spirit's work." The armor, let it be noted, which we are invited to put on, is composed in part of the "helmet of *salvation*," and the "breastplate of *righteousness*."

KEEPING THE BODY UNDER.

But did not the Apostle Paul realize such an internal warfare with existing evil? and does he not speak of this where he says, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached unto others, I myself should become a castaway"? In regard to this expression, I think the context, where he speaks of being "temperate in all things," makes it sufficiently plain that he is not speaking of the "*body of sin*" as the personification of our evil nature, but of his *natural body* as a man, whose native propensities are not sinful within themselves, but only perverted in our fallen

condition; and when we become new creatures in the highest sense of the term, these original bodily propensities are not destroyed and others substituted in their place, but they are simply restored to their normal, healthful action; and through the power of an indwelling Spirit they may be so kept; this is "*keeping under the body.*"

The apostle frequently uses the word "flesh" not as referring to his natural body, but as the personification of *sinful* appetites and propensities; as, for example: "With the flesh I serve the law of sin," Rom. vii: 25; "They that are in the flesh can not please God," Rom. viii: 8. "The flesh lusteth against the spirit;" "they that are Christ's have crucified the flesh," Gal. v: 17, 24. This being another name for the "old man" or sin principle, it refers to a something not simply perverted to a wrong use, but to something totally wrong within itself, and hence has no rightful place with the Christian; and must be subjected to total and perpetual death, if we would please the Lord; since they that are in the flesh in this sense, *can not* please him. In other places the same apostle uses the word in a totally different sense. The following are instances: "The life that I now live *in the flesh*," etc., Gal. ii: 20; "To abide *in the flesh* is more needful for you," Phil. i: 24. A failure to notice these scriptural distinctions has led to much confusion in regard to the subject of entire sanctification.

DYING DAILY.

Are we not to understand by the apostle's expression, "I die daily," that he was continually dying unto sin? I think not; for while the apostle evidently knew a practical crucifixion with Christ by the power of the Spirit, he means a totally different thing by the use of the words just quoted, as the context sufficiently proves. For he is arguing not about sanctification, but the resurrection of the body and the hope of a future life. His reasoning is this: "We have declared to you our belief of a future triumph with Christ. As a result of this conviction we count not our lives dear to ourselves; we stand in *jeopardy every hour*, exposing our lives to *daily hazard*, as it is written for thy sake *we are killed all the day long*, we are counted as sheep for the slaughter, having, after the manner of men, fought with beasts at Ephesus—now, what advantage have I if the dead rise not?"

TWOFOLD DEATH—DEATH OF SIN.

The death, then, which one realizes in entire sanctification is twofold. First, it is a death *of* "the flesh," "the carnal mind," "the old man," varying terms to define that "unrighteousness" which, as a principle within, "is sin." See 1 John v: 17. Such a death is not self-mastery. It is more than "self" subjugated, even by the power of the

Spirit. It is self *crucified.* This "self" is the first nature from Adam, the first "I" of the apostle: "I am crucified with Christ, nevertheless I (second 'I'—new nature in Christ) live, yet not 'I,'" etc. (first nature).

This death is the result not of struggling or of growth, but of crucifixion, and is the work of an all-powerful Savior admitted by faith into the heart; and he who thus admits Christ, and allows him to abide in the temple which he has cleansed, will be made *more* than conqueror over *all* his foes; his experience will be one not of *daily dying,* but of *continuous death.* Dead, indeed, unto sin, but *alive* unto God, such can say, "I am crucified (not *I am being* crucified) with Christ, nevertheless I *live;* yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me;" and of such it may be said, "Ye are *dead,* and your life is hid with Christ in God."

In this way the Lord's grace proved the apostle's sufficiency in regard to the "thorn in the flesh a messenger of Satan." Instead of removing the thorn he destroyed the "flesh" (not his material body, but the "carnal mind"), and so made the thorn painless.

So complete was the victory thus wrought for him by the strength of Christ, that he no longer quails before the buffeting messenger of Satan, but, rejoicing in a new but more effectual way of deliverance, he exclaims: "Therefore, I take *pleasure* in infirmities, in reproaches, in neces-

sities, in persecutions, in distresses *for Christ's sake;* for when I am weak then am I strong."*

DEATH TO SIN.

I have mentioned that the nature of that death which is an accompaniment of entire sanctification, is twofold. And while its first form is the destruction *of* sin as a principle, in the heart, its second form is death TO everything that is opposed to the will of God. I will ask my reader to pause here till he is sure he apprehends my meaning; for it is an important scriptural distinction. "Reckon yourselves, therefore, *dead indeed* UNTO SIN, but *alive* unto God through Jesus Christ."

"How shall we, who are dead *to* sin, live any longer therein?"

"By whom [Christ] I am crucified [dead] *unto* the world," etc. "Wherefore ye are become *dead to* the law by the body of Christ."

Resurrection life, therefore, is not only life with Christ,

* This appears to me to be the most natural mode of explaining this somewhat difficult place. And it derives no small degree of confirmation from the same author's command, 1 Cor. v: 5, "To deliver such a one to Satan for the destruction of the flesh" (not the natural life, certainly, but the carnal life).

Not that Satan sanctifies, but his own immediate buffetings, and those of his messengers, have often been wisely *permitted* that, like the apostle, the Christian might be driven to the Lord in helplessness of self and earnest prayer, and so saved from exaltation and other snares.

but it is also life in Christ; and "Christ our life" in us. "And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness." Such a man lives (even as a man, with a human body and mind, with natural appetites and propensities) in the truest and most dignified sense; but he lives not *to* himself but to God; not *for* himself but for Christ. Whether he eats, drinks, or whatever he does he does all to the glory of God. Sin still exists around him, but he is dead to it. His and God's enemies still confront him, but he can say with David, "I hate them with perfect hatred." The world's fascinations have *to him* lost their glittering splendor. So completely does Christ "satisfy the longing soul, and *fill* the hungry soul with goodness," that even the adversities of life are all sweetened; and he "glories in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost."

DEADNESS TO THE WORLD NOT ASCETICISM, NOR STUPIDITY—THE HAPPY MAN.

Such a one does not need the asceticism of the recluse, the seclusion of the hermit, or the voluntary humility and self-inflicted torture of the devotee of papal Rome, to wean him from the love of the world. By an indwelling Christ, "by the expulsive power of a new affection," this is done; and now his affection and his treasure are in

heaven. Only such a man knows the truest happiness. Through all the avenues of sense, by his social surroundings, and all the means which a wise Creator has provided for the happiness and comfort of his rational creatures, he is supplied with resources of enjoyment; and partaking of them with sanctified affection, he "receives in this present time a hundredfold."

"He is the happy man whose life e'en now
Shows somewhat of that happier life to come.
. . . . . .
His are the mountains, and the valleys his,
And the resplendent rivers; his t'enjoy
With a propriety which none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all!'
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind,
With worthy thoughts of that unwearied LOVE
That planned and built, and still upholds a world
So clothed with beauty for rebellious man?"—COWPER.

LEGALITY AND BONDAGE.

But deadness, not only to the world and sin, but also to the law, is plainly enjoined. "Wherefore, my brethren, ye are become dead to the law by the body of Christ." This is far from being applicable only to those who

renounced the ritual law of Moses, for the faith of the gospel. There are undoubtedly legal Christians, who "serve in the oldness of the letter," rather than in newness of spirit. "Now, I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father," Gal. iv: 1, 2. It is in this way the Apostle Paul opens a subject touched upon in several of his epistles. It is to the effect that mere babe-life, while a needful beginning of Christian experience, is not one which ought to be continued in. "Be no more children," is his urgent injunction in one instance—he reproves the Corinthians for being babes; and the epistle to the Hebrews contains a sharp rebuke to some who, while they ought to be teachers, had need to be taught again the first principles of the oracles of God. They ought to have been strong men, whereas they were infants. Now, these were not unconverted persons—they were Christians not wholly sanctified. They had not "gone on to perfection." This babe experience, according to the apostle's method of reasoning, is that of a *mere* servant—still under law, and not under grace. It is one in such an experience as this, that is represented in the latter part of Romans vii.

There is a picture drawn true to life, which answers to the experience of thousands of Christians. Awakened to see that the law itself is good, the commandment holy, and delighting in it after the inward man, they nevertheless "see *another* law in their members, warring against

the law of their minds, and bringing them into captivity to the law of sin which is in their members." Through pardoning grace, and the power of the Spirit, they have been enabled to put away sins of practice, and now they see that that involuntary state of the heart which is not itself in harmony with the commandment (which is holy), must come under the condemnation of the law. Resolves are made; but when they would do good, evil is present with them. Again and again they strive, by a fresh effort of the will, to bring the heart into conformity to the spirituality and purity of the law—but again and again they fail. "To will is present" with them, but they lack power. They look more closely into the law—is that to blame? No: the law is good within itself—it is God's line for man to walk by. It would be delightful so to walk, but its straightness only makes the crookedness of my nature more apparent. The law would justify me if I could only keep it; but since I do not, I find it to "be unto death." So the poor legalist, striving to perfect his own walk and bring his own heart into conformity to a perfect law, becomes disheartened. Bound to an abhorred self, which he declares is not altogether himself—"it is no more *I*, but sin that dwelleth in me"—he loathes himself—nay, rather deprecates and loathes this indwelling sin from which he has vainly tried to free himself, till at last he raises the agonizing cry of despair, "O wretched man that I am, who shall deliver me from the body of this death?"

AN ITEM OF EXPERIENCE.

O, how well I remember how long I struggled under this yoke of legality. I longed for freedom; but could not emancipate myself from the chains that secretly fettered me. First, through ignorance in regard to the way of faith in Christ for entire sanctification, as I had found in him pardon and deliverance from the guilt of past sins, I strove against the power of indwelling corruption. I longed for purity of heart, and yet all my strivings could not rid my heart of its impurity, and my longings were not satisfied. I saw holiness—holiness of heart as well as of the outward walk, was both enjoined and promised in the Bible—and yet as for me, I saw it only as a thing in the distance, to be attained progressively. But my heart longed for it now. And, discouraged by my repeated failures, I despairingly answered the question, varied somewhat in form: "*What* shall deliver me?" "*Nothing but death*" or "*not till death*," was my despairing confession.

And again, I remember how, by a coincidence of circumstances, my eyes were opened to the truth that deliverance is not self-emancipation, but implies a *personal Deliverer*—just such as is referred to in the emphatic "*Who*," contained in the apostle's question: "*Who shall deliver me*," etc. O! what a revelation was this to me!

But now Satan changed his snare. He presented the responsibility involved in the needful step of abandoning

myself wholly to Christ in a definite, unconditional surrender, and with a deliberate determination never to revoke the covenant. He presented the thought of some great test of my faithfulness, such as the possibility of being called as a missionary to Africa. And so, because I would not come on believing ground, I staggered at the promises of God through unbelief. And now, such buffetings of Satan as were mine to endure, can be understood only by those who have had a similar experience. I think Bunyan must have had such an experience as mine in his mind when he drew his picture of the pilgrim's fight with Apollyon.

DELIVERANCE.

But the hour of deliverance came—an hour long delayed by the unbelief of my heart, and the resistance of my will. I threw myself into the arms of my compassionate Savior! I trusted him for present deliverance, and it came. It was a definite experience with me. My soul was permeated by a power, and joy, and conscious presence of Christ, such as I had never known before. And now I testify that for more than three years since elapsed, I have known his abiding, upholding, strength-imparting presence as I had not before realized it. To Father, Son, and Holy Ghost be all the praise!

O trembling child of the Lord, longing for the fullness of the blessing of the gospel of Christ, there is victory for thee, obtainable not by struggling, not by works, but by

grace through faith. It is Christ's work to cleanse thee, to make thee free, and his word to thee is: "Believest thou that I am able to do this? And willing?" If so, WHEN? Let thy faith answer, Now.

STRUGGLING VS. TRUSTING.

I was once in a religious meeting when, as it was a warm summer day, the windows were raised from the window sill; at one of these a little bird entered, and, frightened by the presence of the assembly, it rose and flew from side to side, seeking egress at the tops of the windows where they were closed, till exhausted by its own efforts it fell helpless on the floor, and was picked up by some kind lady and set at liberty through the open window.

I thought how like the fettered Christian, seeking freedom by his own efforts, was that bird. And as that same lady would willingly have set it free at once if it had placed itself in her hand, so our compassionate Redeemer is willing to make us free at any moment; and the way to obtain it is to place ourselves in his hands, and then trust him for deliverance and preservation. "If the Son shall make you free, then are ye free indeed."

SANCTIFICATION NOT GROWTH.

SEC. III. One other very prevalent mistake in regard to this subject is that of confounding the work of sanctification with growth in grace. Growth may be experienced

in some measure *prior* to entire sanctification; but, really, purity of heart is the only condition in which steady, symmetrical, vigorous growth can be realized. Let me illustrate this:

I once planted in my flower garden the bulb of a white lily, a flower I very much admire. I cultivated it with great care, but for two successive springs, although it sprung up and grew under the favoring influences of sun, rain, and fertile soil, still its growth was stunted; and before blooming time it would droop, and finally wither to its root. The third spring I searched for the cause of this disappointing result; when I found a hidden enemy at the root weakening its vitality, hindering its growth, and preventing it from properly maturing.

I knew now that what was needed was not to attempt to overcome the difficulty by an effort to promote its growth, but to remove the cause by which its growth had been hindered. This being done my flower soon developed into maturity.

It is just in this way the growth of the Christian may be hindered by indwelling sin. And the remedy must be applied in the same way, by its eradication from the heart. And God's way is to remove it by the blood of Christ, and the power of the Holy Ghost. He does not ask us to grow from uncleanness to purity, but to come to Christ to be cleansed. He does not offer us grace by which to grow into a clean heart, but he offers us the grace of a clean heart itself; and this he will create within us in response

to the prayer of faith. "Create in me a clean heart, O God, and renew a right spirit within me."

GOING ON TO PERFECTION.

But if this blessing is God's gift, rather than a progressive attainment, what does the apostle mean by the text: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection"? Perfection in scripture has a variety of shades of meaning, some of which I will consider further on. In this text I suppose it means holiness. Now, since there must be a time in the experience of every saint whom God has made holy, when that point was reached, prior to that time, not afterward, the exhortation would have been appropriate, "Go on to it." Having reached it, then he is commanded "to abide; to walk in the way."

Now, in order to reach a given place one must take the road that leads there, and go in that direction until that point is gained. It is precisely so in regard to going on to perfection. There is a way to holiness; and there is but one way, and those who expect to reach holiness must take that only way. That is Christ, who says "I am the WAY;" he is "made unto us of God, wisdom, righteousness, *sanctification*, and redemption." And rightly he apprehends and obeys the injunction "Go on to perfection," who, realizing both his need and his helplessness, comes to Christ, the only Savior from *un*holiness, to be made holy. This we may and ought to do without delay. To attempt

to obtain this experience by any other way, would be like trying to reach the city by traveling the road that leads in the opposite direction.

PROGRESS IN HOLINESS.

But there is not only a way *to* holiness, but there is a way *of* holiness. "A highway shall be there and a way, and it shall be called the WAY OF HOLINESS. The *unclean shall not pass over it.*" Sanctification, while intended to be the abiding experience of the Christian, is not a stationary one. There should be advancement in holiness. A man whose heart is purified, and who continuously abides in Christ, will advance daily and steadily toward the infinite fullness of the divine perfections; and so as regards *degree*, he will ever be growing more and more holy. "We all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "The path of the just is as the shining light that shineth more and more unto the perfect day." A life of inward purity will result in a life of practical righteousness; and he who so walks will "exercise himself to have always a conscience void of offense toward God and toward man."

THE THREE KINDS OF PERFECTION.

There are three kinds of perfection, somewhat distinct from each other, mentioned in Scripture. The first is that which is realized in conversion. It is a perfection that

pertains to the conscience (see Heb. ix: 9). Past sins are perfectly put away. It pertains also to regeneration. The new birth, being God's work, like the natural birth, is a completed thing. There is a degree of perfection which pertains to this experience. The "new-born babe" spiritually is not a mongrel—it is God's child brought to birth. But whether it is necessarily so or not, it is usually the case that, after conversion and co-existing with a degree of spiritual life, there is a degree of carnality, called in scripture "the flesh." "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other," etc., Gal. v: 17. Now let the reader note the context, and he will see that "the flesh" is mentioned as a thing distinct from "the works of the flesh." The one is a natural proneness to sin, the other is sin *committed*. The first is man's misfortune; the other is man's fault. The one requires cleansing; the other requires forgiveness.

Now, to deny this as being an actual experience, is to maintain that there are no Christians except those who are *wholly* sanctified, and have attained to perfection!

But this would make Bible language meaningless; as where Christians are commanded to "be perfect"; "to go on unto perfection"; "the God of peace sanctify you wholly"; "I could not speak unto you as unto spiritual, but as unto *carnal*, even as unto *babes in Christ*," 1 Cor. iii: 1. Further, there are thousands of Christians now existing who are perfectly conscious that, though they

have passed from death unto life, they are not entirely free from all the roots of the carnal mind—that they are not pure in heart.

Another meaning, therefore, which the word *perfection* has—one which has been largely dwelt upon in this chapter—is that which relates to the purifying of the heart, cleansing it from *all unrighteousness*. This properly is Christian perfection.

The third sense in which this word is used, is, as it has relation, not specially to a moral condition, but a condition of fitness for a special office or particular work. In this manner only, the "Captain of our Salvation was made perfect through suffering." He was completely fitted for the work of human redemption, in assuming, not the nature of angels, but our suffering human nature; and so suffering for us.

As applied to us, this sense of "being made perfect" is comparable to the work of the architect in so shaping a given piece of material as to fit it for its place in the building. In this way the soldier, like his captain, may be made perfect—better fitted for his work—through sufferings, hardships, and temptations.

CHRISTIAN PERFECTION IS NOT BEING PERFECTED.

There is a distinction between Christian perfection and being perfected. Paul makes this distinction in the third chapter of Philippians. When, in verse 12, he says, "not as though I had already attained, either were already

perfect," he refers to an *ultimate* perfection in which the final and glorious results of Christ's mission will be realized in the Christian's glorification with Christ—its meaning is "perfected." It is evident he uses the word in this sense, as, in verse 15, he says, "let us, therefore, as many as *be perfect* be thus minded"—where he certainly claims Christian perfection as it relates to the soul's moral condition. This may be realized now, we may be perfect in Christ Jesus; but the hope of being perfected by Christ is the anchor cast within the vail to be realized in the resurrection of the just, and the glorification of body and soul when the last enemy shall be destroyed.

ESTABLISHMENT.

Frequent mention is made in the Bible of an experience in Christian life under the terms "established," "and rooted and grounded," "settled," and words of kindred meaning. Now this, like growth, is progressive. One who abides in Christ will be more and more established. That is, there will be an increasing strength and stability of character, as the result of a constantly deepening experience, and enlargement of the capacity; and an increase of the perceptivity of the mind in regard to spiritual things. While this result must be ascribed to the direct influence of the Holy Spirit, by whom Christ, the True Vine, communicates life and strength to the soul, there can be no doubt that the law of habit—a law which very powerfully affects both body and mind—has much to

do (under the Holy Spirit's influence) with our establishment in holiness. As one habitually exercises himself in trust, watchfulness, and prayer; in holy thoughts, and in the practice of all the Christian virtues, these holy habits become more and more fixed, and in the same proportion his heart is established in the love of God and the righteousness of Christ.

POSSIBILITY OF SINNING.

No man who rightly understands the Bible in view of the fact that even angels have sinned, and that Adam and Eve whom God created holy, fell, will attempt to maintain that because a man is sanctified, therefore he can not sin. And on the other hand it is just as unscriptural to deny the *possibility* of being kept from sinning. Think a moment on such texts as these: "To him that is *able* to keep you from falling," etc.; "Kept by the power of God," etc.

Christ commands us to abide. Then it must be *possible*, else Christ is unreasonable. He says, also, by the mouth of his servant, "He that abideth in him sinneth not." Therefore, it is possible to be kept from sinning.

TEMPTATION.

Will a sanctified man be tempted? Sanctification, while it effects a change in man's nature, does not change the devil; and as Satan hates holiness, he may be expected to try his strength upon the sanctified, no less than

the unsanctified. Since the only absolutely holy Man—Christ, was tempted, the holiest of men may expect to be also.

But as I remarked, on the subject of temptation in a previous chapter, it certainly greatly enhances one's security against the assaults of Satan to have his heart purified, and continually indwelt by One stronger than the evil one. Therefore, while the wholly sanctified will be far from feeling that they are beyond all danger, neither will they feel that their position is one of *peculiar* danger; that is, that if they were *less holy*, they would be *more safe!* No; as well might the thoroughly loyal, confiding, single-hearted wife entertain a fear lest complete assimilation of mind, and mutual trust of heart between herself and husband, might result in conjugal alienation.

CONFESSION.

Is it proper for any one to make confession of being entirely sanctified? Perhaps a better answer to this question can not be given than that contained in the language of Thomas Story: "As God is absolutely holy and infinite in all his attributes, moral and divine, so there is a holiness applicable to man as a perfect creature of God; for in the beginning God created man in his own image, in righteousness and true holiness—and yet we do not say that man was therein equal to God. Even so man may be

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But as I remarked, on the subject of temptation in a previous chapter, it certainly greatly enhances one's security against the assaults of Satan to have his heart purified, and continually indwelt by One stronger than the evil one. Therefore, while the wholly sanctified will be far from feeling that they are beyond all danger, neither will they feel that their position is one of *peculiar* danger; that is, that if they were *less holy*, they would be *more safe!* No; as well might the thoroughly loyal, confiding, single-hearted wife entertain a fear lest complete assimilation of mind, and mutual trust of heart between herself and husband, might result in conjugal alienation.

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Is it proper for any one to make confession of being entirely sanctified? Perhaps a better answer to this question can not be given than that contained in the language of Thomas Story: "As God is absolutely holy and infinite in all his attributes, moral and divine, so there is a holiness applicable to man as a perfect creature of God; for in the beginning God created man in his own image, in righteousness and true holiness—and yet we do not say that man was therein equal to God. Even so man may be

do (under the Holy Spirit's influence) with our establishment in holiness. As one habitually exercises himself in trust, watchfulness, and prayer; in holy thoughts, and in the practice of all the Christian virtues, these holy habits become more and more fixed, and in the same proportion his heart is established in the love of God and the righteousness of Christ.

POSSIBILITY OF SINNING.

No man who rightly understands the Bible in view of the fact that even angels have sinned, and that Adam and Eve whom God created holy, fell, will attempt to maintain that because a man is sanctified, therefore he can not sin. And on the other hand it is just as unscriptural to deny the *possibility* of being kept from sinning. Think a moment on such texts as these: "To him that is *able* to keep you from falling," etc.; "Kept by the power of God," etc.

Christ commands us to abide. Then it must be *possible*, else Christ is unreasonable. He says, also, by the mouth of his servant, "He that abideth in him sinneth not." Therefore, it is possible to be kept from sinning.

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restored by God through Christ to the same holiness, and *may* and OUGHT TO CONFESS IT TO THE GLORY OF GOD."*

HUMILITY.

Is it not incompatible with true humility to say we are sanctified? Since it is the result of grace, and is God's work and not man's, confession is not self-praise, *but speaking well of him.* The truest humility is first to believe God, next to trust him, then to obey him. God promises to make us holy—the humble man believes he is true to his word; he offers to sanctify us wholly—the humble man comes to be sanctified—and then, in truest humility, he believes God has fulfilled his covenant; and his confession of his experience is the humility of obedience to God, whose word to his people is: "O give thanks unto the Lord; call upon his name: *make known his deeds among the people.* Sing psalms unto him: *talk* ye of *all* his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord," Ps. cv: 1–3.

Now, what are "the deeds" of the Lord that Christians are to make known among the people? and the "wondrous works," of which they are to talk? Surely, he does not mean to exhort them merely to lecture on astronomy, and talk of the sublime works of nature.

No; it is the more sublime wonders of grace, and his exceeding kindness to us through Christ, as matters of which we have a *true* knowledge only by experience, that

* *Friends' Review*, Vol. xxvi, p. 818.

are to be the theme of heart and tongue. It is not self-laudation; "for of him, and through him, and to him, are all things; to whom be glory forever and ever." "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." As to the occasions *where*, and times *when*, such confessions ought to be made, no rule can enable us to determine, except the one rule: "Sanctify the Lord God in your hearts; and *be ready always to give an answer to every man that asketh you* a reason of the hope that is within you, with meekness and fear." Beyond this the Lord's dedicated followers may trust him for wisdom in this, as in every other thing.

PRACTICAL WITNESSES.

The reader will remember my reference to my lily. In the same flower-bed, in immediate proximity, grew a brier-rose. Here was a lily among thorns. One could not fail to mark the contrast. You could hardly touch the one without being pricked by it, while you might handle the other with impunity; and as they waved to and fro in the wind the brier might tear the lily, but could receive no harm in return. "As the lily among thorns, so is my love among the daughters."

But while lilies may grow among thorns, they have none of their own. If a friend should take you into his flower-garden, and say to you: "Now be careful and do not touch that lily—its thorns might prick you," you would say at once: "There is some mistake about this.

Lilies have no thorns. If your plant has thorns upon it, you may call it what you please—it is not a lily."

So those who claim sanctification are expected to exemplify it in their lives. If, instead of exhibiting the meekness and gentleness of Christ, they are contentious, selfish, and irregular and dishonest in their business transactions; if they bridle not their tongues, but indulge in evil speaking; if they are greedy of filthy lucre, and covetous; if they are lovers of pleasures more than lovers of God; if they love the world, its maxims, and ways; such men's professions of sanctification must be regarded with suspicion. Men do not gather grapes of thorns. In regard to the highway of holiness, it is said, "No *lion* shall be there, nor shall any *ravenous beast* go up thereon." Of those who have such natures as these, God says: "They shall not be found *there*."

The importance of a practical exemplification of our faith in Christ, in the *fruits of righteousness*, can hardly be overestimated. The example of Christ and his sermon on the mount; the lives of the apostles, and the preceptive portions of their epistles, are all calculated to impress us with the importance of showing our faith by our works. "These things I will that thou affirm constantly, that they which have believed in God *might be careful to maintain good works*," Titus iii: 8. "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i: 26.

A SUBTLE SNARE.

But let none be deterred from declaring what God hath done for their souls, through fear that they may not be able to maintain a corresponding walk, or that some one will misunderstand them. I would say to such as these: This is one of Satan's most artful snares. In the first place, it is an ingenious attack of your faith. Your walk does not depend upon your power, but his; and your business is, moment by moment, to trust in Christ, taking no anxious thought for the morrow. He says: "Because I live, ye shall live also." He is "able to keep you from falling," and he will do it if you trust him—"for he careth for you."

In the next place, make up your minds that you will be misunderstood. Though you trust him perfectly, and walk in all his ordinances blameless, those who have "an evil eye" will see your innocent mistakes, and call them sins against God; they will imagine they see what does not exist; they will misjudge your motives, and misinterpret your actions, and very likely say you are a hypocrite. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let

every one that nameth the name of Christ depart from iniquity."

Be not faithless but believing. Having given thyself—including tongue and reputation—to Christ, leave thy gift upon the altar, and *that* sanctifieth the gift, and the Almightiness of a present and loving Savior is pledged to thy perpetual and ultimate salvation.

Chapter XVI.

THE BAPTISM OF THE HOLY GHOST.

"He shall baptize you with the Holy Ghost and with fire."

The baptism of the Holy Ghost, as an experience of the believer, sustains very much the same relation to entire sanctification that a cause does to its effect. Many things, therefore, contained in the previous chapter, would be equally appropriate under the head of the present one. And yet, there are some special points which I wish to consider in relation to this as a distinct subject.

The words *baptize* and *baptism*, as used in connection with the bestowment of the Spirit, are somewhat figurative, and imply the same thing as other expressions, as, "the Holy Ghost was poured out," "fell," or "came upon them." Or, the Holy Ghost was "given," or "received."

WHAT IS MEANT BY THE BAPTISM OF THE HOLY GHOST.

We read in John vii that "the Holy Ghost was not yet given, because Jesus was not yet glorified." We are not to understand by this that the Holy Ghost had not in any way, or to any extent, been bestowed upon any of God's

people, for the Spirit of God often came upon the prophets, and they "spake as they were moved by the Holy Ghost." Zacharias, John the Baptist, and others, are mentioned as being "filled with the Holy Ghost." What seems to be implied is, that prior to the ascension of Christ, the Spirit, in an extraordinary sense, was given on special occasions, rather than as an abiding presence, and to comparatively a few of God's people, rather than to all, and in a more limited measure than was realized after "Christ was glorified."

From the foregoing remark it will be understood, that by the baptism of the Holy Ghost is meant the receiving into the heart, and the conscious abiding of the personal presence of the Holy Ghost.

I think the following is the scriptural order of experience:

The sinner has a measure of the Holy Spirit's influence to convict him of sin.

Regeneration is effected by the special agency and energy of the Spirit.

A justified man has the Holy Spirit dwelling *with* him. See John xiv: 17.

And a man wholly sanctified has him dwelling *in* him.

So little do we know of the nature of the essence of the mind or soul, and still less of the Omnipresent, yet personal divine Spirit, that any metaphysical explanation of the above distinctions would be improper. It is enough for us to know they are scriptural ones.

We may see at least how this is possible, by its antithesis in the case of Judas Iscariot. Satan first put it into the heart of Judas to betray his Master; and afterward it is said "Satan entered *into him.*" Now, here is the case of one under the *influence* of the evil Spirit, and then indwelt by him. If this is possible in regard to the spirit of the devil, who would dare say it is not in regard to the Spirit of God—the Holy Ghost?

WHEN IS THIS BAPTISM RECEIVED?

This is a question of great practical consequence, to which are two different answers. One is, that it is realized in conversion—that is, when one experiences pardon and regeneration; the other, that it is a subsequent experience. Since the reception of this baptism is dependent upon our exercise of faith in this direction, the importance of knowing when it may be expected, will readily be seen. For, if one believes he receives it in conversion, if he is conscious of having been converted, then of course his mind will be at rest on that point. And so, if that be a mistaken opinion, he will not seek and ask for a blessing which he concludes he has already, and so will not receive it.

I do not attempt to maintain that the baptism of the Holy Ghost may not be, and that it is not sometimes received in such close connection with regeneration, that one may hardly be able to separate the two in point of time. The operations of the Spirit are sometimes quick

and powerful, and we would not dare to place a limit to the power of the Omnipotent. And yet, that in the method of God's grace, the baptism of which we are speaking, is subsequent to conversion, appears to me to be abundantly proved by scripture facts and testimonies. And that it is ordinarily so—even months and years sometimes intervening between the two experiences—is confirmed by the actual experience of a majority of those who testify to having received it.

In the first place, the case of the apostles illustrates the truth of the position I have taken. That they had undergone that spiritual change which we denominate conversion, or the new birth, there can be no reasonable doubt. Our Savior calls *one* of them "an Israelite indeed *in whom there is no guile.*" He says to them all: "I am the true vine, *ye are the branches.*" "Your names *are* written in heaven." And in his prayer to the Father concerning them he said: "Thine they were, and thou gavest them me—they are not of this world, even as I am not of the world." The foregoing language evidently could not be truthfully applied to unconverted men,* and

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*The language of Christ to Peter, "When thou art converted, strengthen thy brethren," has sometimes been quoted to show that Peter had not been converted, in the ordinary sense of that term—that is, he was still an unpardoned sinner. But that that could not have been the case, is evident from the passage above quoted. To convert means to "turn back," to "turn from," etc. Hence, one, after being justified, may sin; and as regards *that* sin,

yet they had not yet been baptized with the Holy Ghost, which shows that it did not essentially take place in conversion.

The same fact is also shown in the case of Apollos. He was not only "an eloquent man and mighty in the Scriptures," but he was "instructed in the way of the Lord, was fervent in the Spirit, and a diligent teacher of the things of the Lord," and yet he knew "only the baptism of John." Now, we can not suppose that a man of whom such things could be said was an unconverted sinner, nor can we suppose that he had himself received the baptism of the Holy Ghost, since he *knew only* the baptism of John. Some suppose that he simply taught water baptism; but let it be noted that he "taught the things of the Lord." John's baptism was not a baptism of water, but of repentance. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on *him* that should come after him—that is, on Christ Jesus," Acts xix: 4. And he administered water baptism, as any other priest, on receiving one to a new faith. John's mission was to turn the people from sin to righteousness, from the law to Christ.

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he must be turned, or converted, from the error of his way. In this sense, Peter needed to be turned back, or converted, when he had denied his Master. Again, the word *convert* means "to turn from one religion to another." In this way Peter was converted when his mind underwent a change in regard to the spiritual nature of the kingdom of Christ, as he saw it manifested, and realized its power, on the day of pentecost.

He preached the gospel of justification by faith in Christ, saying not only "Repent," but "Believe on him that cometh after me." "Behold the Lamb of God that taketh away the sin of the world." Under the law they were baptized into the dispensation of the Father; by John they were baptized unto or into that of the Father and the Son; the apostles were commanded to go a step further, and disciple them into the dispensation of the Spirit or Holy Ghost. It is, therefore, undeniable that Apollos knew and taught, and, as an instrument in God's hands, brought those who received his ministry to experience what the disciples knew before the day of pentecost—justification and the new birth. This was good as far as it went, but it was not the *whole gospel*, which Priscilla and Aquila perceived, and hence they took him aside and "taught him the way of the Lord *more perfectly*."

It was under his ministry that those "certain disciples" were converted whom Paul addressed with the question: "Have ye received the Holy Ghost *since* ye believed?" And these twelve disciples had learned just what, and only what, their minister had taught them—the gospel of faith in Christ for the pardon of their sins—but they had not so much as heard about the further experience of the baptism of the Holy Ghost. It does not change the state of the case at all to say the translation should have been: "Did you receive the Holy Ghost *when* ye believed?" since, according to the scripture record, they did not; and so, in their case at least, the baptism of the Holy Ghost

was not simultaneous with conversion, but an after experience.

This point is also established by the fact that the apostles allude to it as a subsequent experience. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, *and* ye shall receive the gift of the Holy Ghost," etc. The "washing of regeneration" comes before "the renewing of the Holy Ghost." It was *after* the Ephesians had *believed* "that they were sealed with that Holy Spirit of promise"; and in the successive steps named by the apostle to the Corinthians, washing (the washing of regeneration) comes before sanctification. "But ye are washed (from the sins that were past); but ye are sanctified (cleansed from your inward corruption by the "baptism which saveth us"); but ye are justified (have received the divine approbation) in the name of the Lord Jesus and by the Spirit of our God."

I have thus endeavored to be explicit on this point, because I conceive it involves practical considerations of great importance as mentioned before in this chapter.

THE ABIDING OF THE SPIRIT.

I regard it also as a mistaken notion, if not as serious in its practical results, at least quite as unscriptural as the one just mentioned, to suppose that the true method of Christ's dealing with his people is to bestow upon the same individual, at *various times*, the baptism of the Holy Ghost. The disciples were commanded to tarry at Jeru-

salem *once only* to wait for the promise of the Father. Henceforth he was with them and in them. "I will pray the Father, and he shall give you another Comforter (the Holy Ghost), that he may *abide* with you forever." And again, in explaining this blessed truth, he said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our *abode* with him." No one doubts that this relates to the Holy Ghost, one with the Father and the Son, and that it relates not to occasional visitations, outpourings, effusions, or baptisms, but to an abiding experience. The Apostle John teaches the same truth when speaking of the "anointing," he says "the anointing which ye have received of him *abideth* in you," and as it is said to "teach" them, etc., it undoubtedly refers to the Holy Ghost whom Christ promised to bestow and who should teach his followers. God anointed Christ with the Holy Ghost (see Act x: 38), and with the same he anoints them whom he makes kings and priests unto himself. The words "anoint" and "anointing" are figurative, taken from the circumstance of sanctifying or consecrating to the priest's office by the ceremony of anointing them with the holy anointing oil. In this way Aaron was consecrated with the precious ointment "poured upon the head, which ran down upon the beard, and even to the skirts of the garment." And thus installed in his sacred office, he received an anointing which *remained*, and was never repeated. This ceremony, and not those divers washings for ceremo-

nial cleansing, was a type of the baptism of the Holy Ghost; and as the type was an abiding, and not an oft-repeated thing, so the antitype is designed to be.

I am not now speaking of the possibility of grieving the Holy Spirit by which those who have received him are sealed unto the day of redemption. I am not saying, and do not say, that one can not drive him from his abode, and so fall from grace. I am only endeavoring to prove that God's way is to bestow upon us the gift of the Holy Ghost, not to be withdrawn, and again bestowed as a fresh qualification for service, or to enable one to enter into a sense of the spiritual wants of others.

That those who have received the Spirit need daily to be taught of him; that for special acts of religious service or devotion, such as teaching, exhortation, preaching, and prayer, the Holy-Ghost-baptized believer needs, and as he seeks will receive a present and special qualification, is most certainly true. It was under such an immediate afflatus, or filling of the Spirit, that the mouths of the disciples were opened in prayer and praise, as they were met together soon after the miracle of the healing of the lame man. It is said they "were all filled with the Holy Ghost, and they spake the word of God with boldness." This was not a repetition of the experience of the pentecost, but one in which they were especially energized and strengthened by the Spirit that *dwelt within* them. This is the light in which the apostle presents this truth when he expresses his prayer in behalf of the Ephesians, "that

the Father would grant them according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Such special acts of the Spirit indwelling are no more to be confounded with the bestowment of the Spirit as a distinct personal gift from God, than are those special acts of volition originating in the head, by which the different members of the body are guided and controlled, to be confounded with the latent power that exists in those members (because of their union with the head) previous to those acts of volition.

Those, therefore, who have received the Holy Ghost, and who abide in Christ, while they do not need to pray for the Spirit to be given them, do have abundant need to pray without ceasing in the name of our Lord Jesus Christ, that the Father of mercies, and the God of all comfort, would, by his Holy Spirit, comfort, support, strengthen, teach, guide, and enlighten them; that he would qualify them for and lead them in the discharge of every duty.

GIFTS OF THE SPIRIT, AND FRUIT OF THE SPIRIT.

The question is sometimes asked why, if the baptism of the Holy Ghost is still continued in the Church, do we not see the same results that followed that experience in apostolic times? It is sufficient to remark that those miraculous gifts, such as speaking with tongues, and working miracles, were not, while a frequent occurrence, a *necessary* result of having received this baptism.

The Holy Spirit, as a distinct gift from God through Christ, is bestowed on all believers who rightly seek and ask, while the gifts which Christ, as Head of the Church, bestows are various, and given by the Spirit "dividing to every man severally as he will." "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, divers kinds of tongues; to another, the interpretation of tongues; to another, prophecy; to another, working of miracles; after that, helps, governments," etc. "Have all the gifts of healing, do all speak with tongues," etc.? From this passage it appears that even then there were some who had received the Holy Ghost who did not have a miraculous gift, but rather such as is continued in the Church now, viz: "the word of wisdom, knowledge, prophecy, helps," etc.

In like manner it is proper to distinguish between the fruit of the Spirit and the Spirit himself. This fruit is love, joy, peace, etc. Now, there can be no doubt that, for various reasons, some of which we can not explain, there are times when these emotions, which seem to be immediately excited under the influence of the Spirit, are much more vivid to the consciousness even of those who abide in Christ, than at other times. This joy, which is the fruit of the Spirit, may abound under some fresh illumination and unfolding of the things of Christ which he takes and shows unto us; and then again the

emotions may assume a more quiescent state, or even almost entirely subside.

Now, let us not conclude, when our emotions are at flood-tide, that we have a fresh baptism of the Holy Ghost, and when they have subsided, we need one: not that the Spirit is with us in the one experience, and withdrawn in the other. We do not estimate the reality of our earthly loves and friendships by any such fluctuating tests. Who can perpetually maintain the same emotional state that characterized his wedding-day, through a life of even, happy wedlock? But the calm flow, and ever-deepening tide of substantial love, mutual confidence, and a soul-harmony every day more complete, which has succeeded the first gush of joy, are not the "gold become dim and the fine gold changed," but the gold valued for its weight rather than its glitter. One motto should ever be before the Christian: "*The just shall live by faith.*" And a perpetual faith, while it may not enable us to abide in the same emotional state, will enable us to abide in Christ, and give us the *abiding of the Holy Spirit.*

THE EFFECTS OF THIS BAPTISM.

The baptism of the Holy Ghost is that "which saveth us." Whoever has experienced an entire death of "the old man," and death to sin, has experienced it as the result of being buried with Christ by *baptism* into death. Christ, as a refiner with fire, has, by the baptism of the Holy Ghost and fire, purified the heart from indwelling sin.

The first effect, therefore, of this baptism is a pure heart. Following this, as a result of full soul-union with Christ the vine, is great peace, the full assurance of hope, the witness of the Spirit attesting his own work; greater love to God and man, enjoyment and liberty in his service, clearer views of the inspired truths of the Bible, and a greater appreciation of all God's gifts and blessings, as well as a more ready acquiescence in all the appointments of his providence, and cheerful submission to his will in every thing.

One other definite result is mentioned by the Savior himself. That is power. "Ye shall receive power after that the Holy Ghost is come upon you." Power is not an abstract thing. As something communicated, it relates to an Agent imparting, and to another receiving. In this case the imparting Agent is the Holy Ghost, the receiving agent is man. The abiding of power, therefore, depends upon the abiding of the Spirit. With this view of the case I hardly think it proper to pray for a "baptism of power," as though it were an abstract something to be received apart from, or in addition to, the power-imparting Spirit.

As has already been explained, it is right and scriptural to pray to be specially strengthened by the Spirit for every service, according to our need. But this special strengthening with might by the Spirit is not the one enduement of power; *that*, is inseparable from the baptism of the Holy Ghost.

This power has a twofold phase—the first relates to the individual himself in his relations to God; the second to those which he sustains to his fellow-men. As it relates to the first, it will be realized as power to maintain and exercise a steadfast faith, an habitual communion with God; power to prevail with God in prayer; to "keep under the body" by regulating and controlling the natural propensities and appetites; to resist temptation; and in an increased power to receive and comprehend spiritual things.

This all may expect, up to the full measure of their need, who have received the baptism of the Holy Ghost. But as regards our relations to others "as laborers together with God," our power will be somewhat in proportion to the measure of our capacity.

I have no reference here to miraculous powers, but to the power of the Spirit as ordinarily manifested through human instrumentalities. This kind of power, while the source in every case is the same, will be proportioned, other things being equal, to the strength and capacity of the instrument. So those "members of the body which are more feeble," while equally pure, and alike baptized with the Holy Ghost, may not, and can not, without a miracle, have the same *degree* of power as the stronger members. We need to understand this, that we may not misjudge either ourselves or one another. I have known some who, because they did not possess the degree of power they saw displayed by another, were liable to question the reality of

their having received the baptism of the Holy Ghost. This remark is not intended to quiet the conscience of those who are not conscious of having taken all the needful steps in order to receive this baptism.

If the foregoing remarks be correct, we are warranted in expecting a steady, and perpetual increase of power. "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger."

The *manifestations* of our power as laborers together with God, will vary also according to the nature of the calling wherewith we are called of God. One may have equal power with another, but owing to the obscurity of his position, or the more private nature of his work, his power may not be equally manifest to others. Two members equally strong may have a different office, and so there would be a corresponding difference in the manifest results of their labor.

This manifestation also depends upon the condition of those among whom we labor. The labors of two men equally gifted by nature and endued with power from on high, and having the same kind of gifts, may be attended by very different immediate visible results. In the one case, the fruits of previous seed-sowing and long-continued cultivation may be ripe for ingathering, and the labors of the evangelist, seconded by the prayers and sympathy of a consecrated church, may result in a powerful revival. In the other case, the work may be breaking up fallow ground and seed-sowing; and even that may be much

retarded by the indifference or opposition of the church. Many a disciple, though power-endued, has been called to labor where, like his divine Master, "he could do no mighty work because of their unbelief."

PRE-REQUISITES FOR THE RECEPTION OF THE BAPTISM OF THE HOLY GHOST.

The first indispensable pre-requisite in order to the reception of the baptism of the Holy Ghost, is to know that our past sins are forgiven through faith in the blood of Christ.

The next is conviction; and by this I mean not only a firm belief in the fact that such a baptism is for us now, but also to feel a personal need of it, and a deep longing for it.

The next step is to set one's self apart in a definite and entire consecration, abandoning ourselves wholly and forever to the will of God. Then to ask specifically, and put forth our faith for the distinct blessing of the gift of the Holy Ghost, and finally to believe God when he says: "If we ask anything according to his will, he heareth us; and we know that if he hear us, we *have* the petitions we desired of him." "What things soever ye desire *when* ye pray, believe that ye *receive them*, and ye shall have *them*." "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." With your faith resting upon the merit of a personal Christ, a

Father's love by him, and the unvarying truthfulness of his promises, now believe God and praise him for a covenant fulfilled to you. Remember the reality of your experience depends not upon your peculiar emotional state just now, but upon the faithfulness of a covenant-keeping God, with whom you have now entered into covenant relations. Trust him for the witness of the Spirit if he does not bestow it at once. That is his part, yours is to believe; and according to your faith, *so it will be unto you.*

While in the experience of entire sanctification and the baptism of the Holy Ghost, the inclination to sin is removed, the susceptibility to sin still remains, and continuous watchfulness, prayer, and faith are indispensable to continued safety. But if, by any possibility, one should fall into sin, the precious blood of Christ is still an ever-present, all-sufficient remedy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The communion between the bride and the Bridegroom will be interrupted by such a lapse, but the marriage relation is not destroyed. And no sooner does she confess her failure and ask his forgiveness than the faithful Bridegroom bestows it, and the broken communion is fully re-established.

One word may be added in regard to the "blood of Christ cleansing from all sin." The Holy Spirit is distinctively the sanctifier, and as far as the nature or principle of sin is concerned, it can not be destroyed or removed

by anything external; the Holy Spirit alone in his office of Refiner and Purifier is adequate to this. But all sins of transgression, of omission, of ignorance, all our shortcomings and mistakes are covered, removed, forgiven, and so the heart is cleansed from their defilement through faith in the precious blood of Christ. So it is both the Spirit and the blood co-working, by the power of a perpetual faith in Christ, that avails for perpetual cleansing. This was taught in type in the manner of consecrating the priests. They were to be sprinkled not only with oil, but also with blood, Ex. xxix: 21.

It will be observed that I make the baptism of the Holy Ghost an indispensable experience in order to final salvation. Christ saveth through his own baptism. And yet, since I take the position that converted persons may live for a time without experiencing this baptism, some may ask, what becomes of such if they die before they receive it? I do not believe one who has passed from death unto life will be lost, unless he deliberately turns away from Christ. And, if such as have not before received this experience should die suddenly, God is able to work a miracle in the salvation of the soul, as well as in anything else. But who would choose to be saved so as by fire, when "an *abundant entrance*" might be ministered unto him, into the everlasting kingdom of our Lord Jesus Christ? O! my fellow Christians, do not regard the fine linen, the righteousness of saints, as designed merely for a winding sheet, but as the beautiful garments with which the Church

Christ would establish a visible kingdom among men, and take his place as a visible ruler; at which time they asserted the millennium would begin. But hitherto such predictions have only proved that "of that day and hour knoweth no man."

If my readers have indulged a hope or fear, as they saw the title of the present chapter, that I am going to undertake to explain those portions of Scripture commonly brought in proof of the so-called doctrine of the millennium, those hopes and fears may at once be dismissed. I have no theories or explanations to offer. If I should attempt it, I should probably make as grave blunders as my predecessors. If any think they find in the prophecies sufficient data from which to calculate the time of "Christ's coming and of the end of the world," I shall leave the future to decide their correctness. Such data may, for aught I know, be contained in the prophecies, in connection with history. I only have to say, I do not know how accurately to trace them, and I doubt whether any other man does.

The prophecies of Daniel; those of our Savior, in reference to the "signs of his coming and the end of the world;" those of Paul, in regard to the man of sin; and especially the book of Revelation; are clothed in language so metaphorical, and, as is frequently the case in prophecy, time seems so utterly annihilated—things distant and near at hand being blended in the same prophecy—that I am satisfied that nothing but their evident fulfillment, and a

Chapter XVII.

CHRIST'S FINAL COMING.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

The final consummation of that sublime scheme of redemption, of which the Lord Jesus Christ is both the author and finisher, forms the subject of the present chapter. The glorious appearing of the Son of God in the last day, while a doctrine almost universally believed by Christians, is one about which there has been almost an endless variety of theories, speculations, and interpretations. There has not, perhaps, been a single generation since the ascension of Christ, in which there have not been some who would assert that the "Day of the Lord is at hand."* Some have gone so far as to fix the date when

* Within the past week (Eighth mo. 25, 1875) I attended, in the city of Rochester, where I am writing, one of a series of meetings held by the Adventists. They had printed, in large letters on canvass, these words: "The great day of judgment is at hand." This point the speaker endeavored to establish, by numerous prophecies and corresponding facts of history.

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special unfolding of those mysteries by the Spirit who indited them, will enable any one to understand them aright. I may say with the learned Dr. Adam Clarke, in his preface to the book of Revelation, "In the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out; and I will not add another monument to the littleness or folly of the human mind, by endeavoring to strike out a new course. I repeat, I do not understand the book; and I am satisfied that not one who has written on the subject knows anything more of it than myself. I should, perhaps, except J. E. Clarke," etc.

While, as to the time of the final coming of Christ and some of the circumstances connected with that event, the subject is evidently involved in mystery, there is no truth more fully made known as a fact than this: that the Lord Jesus will come again, to judge the world in the last day.

On this point, the words of our Savior himself are most explicit. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," Matt. xxv: 31. This language, slightly varied in form, is several times repeated in his various recorded discourses.

That it is not that Spiritual appearing frequently alluded to in his conversations with his disciples, is evident from the testimony of the angels at his ascension: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven*," Acts i: 10, 11.

His coming is not only to be visible and in bodily form, but it will be with "power and great glory," Matt. xxiv: 30. This glory will be his *own glory* and that of the Father.

The Apostle Paul mentions this event as the "blessed hope and glorious appearing of the great God and our Savior Jesus Christ."

The Lord, in his final coming, is not only to be manifested in power and glory, but also accompanied by all his holy angels. "The Son of man shall come in his glory, and all the holy angels with him," Matt. xxv: 31. "The Lord Jesus shall be revealed from heaven with his mighty angels," 2 Thess. i: 7. "Behold, the Lord cometh with ten thousand of his saints," Jude, 14.

The purpose for which Christ is to appear again, is to judge the world. "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

"And he commanded us to preach," said Peter, "unto the people, and to testify that it was he that was ordained of God to be the judge of the quick and dead."

This time, in the language of scripture, is called "the day of judgment," 2 Pet. iii: 6, and "the judgment of the great day," Jude, 6; when not a portion only, but all the human family is to stand before the judgment-seat. "For we must *all* appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v: 10.

The final glorious appearing of the Lord Jesus is to be attended by several remarkable occurrences, a knowledge of which can be obtained only as they are revealed to us by him who seeth the end from the beginning. One of these is the "end of the world." That is the *present order of things* as regards this earth, and that which is upon it, and the atmosphere that surrounds it, is to come to an end. "Heaven and earth shall pass away," said our blessed Lord. And the Apostle Peter describes somewhat particularly this event. After referring to the destruction of the old world by the deluge, he continues: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as

some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also, and the *works that are therein* shall be *burned up*. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. iii: 7–12. And John saw in vision, "a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea," Rev. xx: 11; xxi: 1.

By the phrase "the day of the Lord will come as a thief in the night," is meant, probably, that it will come suddenly and unexpectedly, without any natural phenomena to indicate its certain approach. And since this is the case, it is worse than idle for any man to say it is near, or far off; unless he is certainly and infallibly informed of the Lord, either immediately by revelation, or by a supernatural unfolding to his understanding of prophecies already written. As for me, I know not when the time is, nor do I think it of so much moment to *know when*, as

This power has a twofold phase—the first relates to the individual himself in his relations to God; the second to those which he sustains to his fellow-men. As it relates to the first, it will be realized as power to maintain and exercise a steadfast faith, an habitual communion with God; power to prevail with God in prayer; to "keep under the body" by regulating and controlling the natural propensities and appetites; to resist temptation; and in an increased power to receive and comprehend spiritual things.

This all may expect, up to the full measure of their need, who have received the baptism of the Holy Ghost. But as regards our relations to others "as laborers together with God," our power will be somewhat in proportion to the measure of our capacity.

I have no reference here to miraculous powers, but to the power of the Spirit as ordinarily manifested through human instrumentalities. This kind of power, while the source in every case is the same, will be proportioned, other things being equal, to the strength and capacity of the instrument. So those "members of the body which are more feeble," while equally pure, and alike baptized with the Holy Ghost, may not, and can not, without a miracle, have the same *degree* of power as the stronger members. We need to understand this, that we may not misjudge either ourselves or one another. I have known some who, because they did not possess the degree of power they saw displayed by another, were liable to question the reality of

their having received the baptism of the Holy Ghost. This remark is not intended to quiet the conscience of those who are not conscious of having taken all the needful steps in order to receive this baptism.

If the foregoing remarks be correct, we are warranted in expecting a steady, and perpetual increase of power. "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger."

The *manifestations* of our power as laborers together with God, will vary also according to the nature of the calling wherewith we are called of God. One may have equal power with another, but owing to the obscurity of his position, or the more private nature of his work, his power may not be equally manifest to others. Two members equally strong may have a different office, and so there would be a corresponding difference in the manifest results of their labor.

This manifestation also depends upon the condition of those among whom we labor. The labors of two men equally gifted by nature and endued with power from on high, and having the same kind of gifts, may be attended by very different immediate visible results. In the one case, the fruits of previous seed-sowing and long-continued cultivation may be ripe for ingathering, and the labors of the evangelist, seconded by the prayers and sympathy of a consecrated church, may result in a powerful revival. In the other case, the work may be breaking up fallow ground and seed-sowing; and even that may be much

retarded by the indifference or opposition of the church. Many a disciple, though power-endued, has been called to labor where, like his divine Master, "he could do no mighty work because of their unbelief."

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"How are the dead raised up? and with what body do they come?"

And then he argues the possible variety, with a certain degree of uniformity, that may characterize the children of the resurrection. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." He further illustrates the same point by a reference to the different orders of heavenly bodies. "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. *So also* is the resurrection of the dead." It is sown in corruption, and dishonor, and weakness: it is raised in incorruption, in glory, and power. "*It is sown a natural body: it is raised a spiritual body.*" He teaches that as we have borne the natural image of our Federal head, Adam, so we are to bear the image of the second Man, the Lord from heaven; "*as* is the heavenly, *such* are they also that are heavenly." "He shall *change* our vile bodies, that they may be fashioned like unto his glorious body;" this body, not *then* a body of flesh and blood (which can not inherit the kingdom of God), but a glorious spiritual body, "will be the same body we now have" (in the language of John Crook), "as nearly as natural and spiritual can be the same." These points are revealed, and so belong unto us and our children; they are precious

truths which should be believed; and with which believers are commanded to comfort one another; but to descend into the minutiæ, beyond what is revealed, and to indulge in mere speculation and philosophy on this most blessed doctrine, would be unprofitable and vain.

Another event which is to be connected with the final coming of the Lord Jesus, will be the translation of the saints who shall be living on the earth at that time. "Behold, I show you a mystery," writes Paul; "we shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Then, and not till then, will man's redemption be complete; his last enemy conquered, death swallowed up in victory.

In writing to the Thessalonians, the same apostle unfolds the same truth, in language slightly varied. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which *are alive and remain unto the coming* of *the Lord*, shall not prevent* them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of

* The meaning of this word has undergone a change. It is from the latin *prae*—before, and *venio*—to go; and as it is used in this place means, "go before."

the archangel, and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord." Thus without passing through the empire of death, this last generation of Christ's followers shall, as Enoch and Elijah, be caught away from earth "in a moment, in the twinkling of an eye."

What a sublime event that will be! The Lord descending in glory! all the holy angels with him! the archangel's voice, and the sound of a great trumpet! the resurrection of the dead, and the translation of myriads of living human beings! All this is to characterize the Lord's final coming at the great harvest, which is the end of the world; when "the Son of Man shall send forth his angels with the sound of a great trumpet, and they shall gather his elect from one end of heaven to the other. Then shall the righteous shine forth in the kingdom of their Father."

It is remarkable how many times the sounding of a trumpet is mentioned in connection with this subject; and when we remember that a trumpet "exceeding loud" was actually heard when the Lord came down on Mt. Sinai, we dare not say it will not be so at his final glorious coming.

This, as has already been observed, is to be a "day of judgment and perdition of ungodly men." The same Lord Jesus who "shall come to be glorified in his saints, and admired in all them that believe," "shall be revealed from

heaven with his mighty angels in flaming fire, taking vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of God, and the glory of his power." "They that have done evil shall come forth to the resurrection of damnation." "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world;" "the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." When, in that great day, all nations shall be gathered before the Son of man as he shall be seated upon the throne of his glory, "he shall separate them one from another as a shepherd divideth the sheeep from the goats." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life was cast into the lake of fire."

The moral condition of the human family at the end of the world is represented by the tares and the wheat both growing "together till the time of the harvest." Wherever this subject is mentioned in the New Testament, the "last days" are alluded to as "perilous times"—as times of great degeneracy. Our Savior says: "As it was in the days of Noah, so shall it be when the Son of man shall

appear." Paul says: "Evil men and seducers shall wax worse and worse." Peter mentions the same fact: "There shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming?'" etc. From these direct testimonies of the Inspired Volume, a reign of universal righteousness can not be hoped for before the final coming of the Lord Jesus Christ.

As to what is sometimes called the intermediate state, or the condition of the dead during the time that intervenes between death and the resurrection, there is enough revealed to inform us that the souls of both the righteous and the wicked in the disembodied state exist in a condition of conscious happiness or misery, according to the condition they were in at the time of death. The state of the rich man and Lazarus; Christ's words to the penitent thief on the cross; Stephen's dying words; and Paul's expression about departing and being with Christ—seem to settle the question conclusively, that the soul immediately survives the death of the body; that those who are saved, are happy with Christ; and those who are lost, are in conscious misery. But that after the resurrection and the final judgment, the wicked are cast out into outer darkness; and the righteous are glorified in soul and body, as they were not previous to the resurrection, is evidently the teaching of the Bible.

This forms the triumphant close of Christ's mediatorial reign. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. . .

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all."

Reader, this "great day for which all other days were made," is before thee, and is hastening on apace. Christ, who now occupies a throne of grace, will then occupy the judgment-seat. If thou reject him now, he will reject thee then. Whether that day be distant or near, thy time to prepare to meet thy God is short. It will end with thy natural life. "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." That will be as the end of the world to thee. Hast thou an interest in Christ? Have thy sins gone beforehand to judgment? If not, escape for thy life. Flee to Jesus. This night thy soul may be required of thee. "If any man love not the Lord Jesus Christ, let him be Anathema, MARANATHA."

Let it be mine with patient self-denial,
And humble trust, my earthly race to run;
Each task performing, bearing every trial,
Until the final vict'ry I have won.

Then faith shall be eclipsed by open vision,
No vail shall dim the unreflected rays
Of heaven, and hope be lost in full fruition,
And prayer be lost in everlasting praise.

Chapter XVIII.

THE MYSTERY SOLVED.

"Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab. ii: 2.

THE FUTURE LIFE.

SECTION I. Christopher Columbus stood upon the eastern shore of the great Atlantic, and looked over the vast waste of waters toward the setting sun. Thoughts like these arose in his mind: Has this wide ocean no thither boundary? May there not be another world far to the west of this, yet undiscovered by us? Various probabilities suggested, many signs indicated an affirmative answer. Curiosity arose to intense desire, desire urged on to definite resolve, and to solve this problem became the one great purpose of his life. Nor was this feeling peculiar to Columbus; nations became interested in the inquiry, and with a nation's outfit the bold explorer committed himself to the winds and waters, to solve the mystery. Slowly the months passed on, and months measured out years, and anxious friends were left to conjecture the fate or

fortune of the explorer. Do they find, indeed, our hopes of a new world are real, or are they illusive? Will they return disappointed themselves, only to disappoint us? Or, are we to be cheered by good news from a far country? Or, are they lost, to be heard of no more? These must have been among the anxious inquiries of loved ones left behind, as, month after month, no tidings came, and hope deferred made the heart sick. How different the feelings of those who now see their loved ones embark from the same shore to sail in the same direction! Doubts as to the reality of the existence of "another land," "a new world," have given place to certainty; and all suspense is soon relieved, as the iron nerve that links distant continents sends back the news: "Ten days out—we arrived safely."

But Columbus did return. Neither he nor his friends were disappointed. Their most sanguine hopes were realized. A new world was discovered. "Eureka!" might have exclaimed the weary adventurer, with a joy and emphasis unknown to the old mathematician.

Like Columbus, we stand upon the shore of time, we look into the future. If we would linger we can not. The moments, like the iron wheels beneath the railway traveler, roll us steadily and irresistibly onward. The hither shore of the mysterious sea we are approaching is even now in sight. Is there any *thither* shore? With the afflicted patriarch, we instinctively ask, "If a man die, shall he live again?" Or, rather, *positively*, all men do

die: shall they all live again? This is the question of all human hearts. It is intuitive. Probabilities and facts of various kinds suggest a positive answer. All around us in nature we see life springing out of death, and we can hardly believe that man is an exception to this general law. But we can not be satisfied with mere probabilities. Our hopes, our fears, our very nature, all urge the inquiry, until certain knowledge puts us at rest. This certain knowledge we have. "Life and immortality are brought to light by the gospel." One has come to us from the dead. "The Lord is risen, indeed," and the Father "hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

But we want not only to know the *fact* of a future life: we are equally concerned to know definitely its nature, and the extent of its duration. That is, is that life a desirable one, or otherwise? Or, will that system of moral government which we see partially exhibited in this life, in which vice is punished and virtue rewarded, be extended into the next life? I say *partially* exhibited, for the administration of this moral government has numerous interruptions. Will the future be characterized by its uninterrupted administration? And will that state be one of fixedness, and will those rewards and punishments be

eternal? To answer these questions will be my aim in the present chapter.

HEAVEN—ETERNAL HAPPINESS.

SEC. II. While a future state of existence is fully declared in the Bible, it is no less clearly revealed that, as regards the righteous, there is in reserve for them a state of endless felicity. This blessedness consists in being forever free from sin and sinful influences, and from all pain and sorrow of every kind; it also consists in inconceivable spiritual delights, in the immediate presence of God himself, and of the Lamb; in the presence also of an innumerable company of holy angels and of the spirits of just men made perfect. In addition to a blessed state—a state of holiness and uninterrupted communion with God—there is also a *place* every way adapted to the nature and wants of the redeemed. It is a place of glory whose attractions and delights, beside those of a social character already mentioned, are beyond anything which we can adequately comprehend. To convey to our finite comprehension some idea of this blessed land of the saints' everlasting inheritance, the sacred writers have employed the most vivid imagery, and the most striking figures, such as a city with golden streets, and gates of pearl, on a foundation of most precious stones, a crystal river, fountains of living waters, and trees with fadeless leaves and life-giving fruits, harps of gold, and spotless robes—but to what extent such a description may be figurative, and to what extent real, we

can not pretend to say. It is important, while we guard against accepting it in too literal a sense, we also be equally careful that we do not, on the other hand, fritter it all away as a *mere* figure of speech, or rhetorical flourish. I take great comfort in the thought that our Savior has gone to prepare *a place* for us; and although we can form no adequate conception of its nature, we can comprehend and rejoice in the *fact* itself.

And in the ultimate fullness of our future bliss, we shall ourselves be glorified with Christ. "We shall be like him, for we shall see him as he is." "He shall change our vile bodies, that they may be fashioned like unto his glorious body." Then, as children of the resurrection, we shall be equal to the angels of God in heaven. Once sown in weakness, we shall there be raised in power—sown in dishonor, we shall be raised in glory—sown a natural body, but raised a spiritual body—sown in corruption, but raised in incorruption—mortality will be swallowed up of life!

Then will those "who have believed to the saving of the soul," be *rewarded* according to their works, and while these rewards may vary in degree, they will, we have abundant reason to believe, be proportioned every way to our individual capacities, so that every one's measure of enjoyment will be complete—that is, he will be as happy as he is *capable* of being.

The nature and properties of the mind or soul are so little understood, as relates to the present life, that it would

be worse than idle for us to theorize on its nature or mode of subsisting apart from the material body. That it survives and exists, with even intensified consciousness, *immediately after death*, is settled beyond doubt by the authority of Sacred Scripture. The Savior, who soon after said: "Father, into thy hands I commit *my spirit*," said to the dying thief: "*To-day* thou shalt be with *me* in *paradise*." So, whatever fuller blessedness, or greater glory, may follow the intermediate state, at the resurrection of the body, at "the glorious appearing of the great God and Savior Jesus Christ," when the dead shall be raised and the living saints translated, we may commit our souls into his hands in the hour of dissolution, knowing that "to depart and be with Christ is far better."

While we rejoice to know that heaven is not a place of solitary, but social bliss, and *there* our loved ones of earth, who have died in the Lord, will all be restored to *us*, and while there is scriptural ground for believing that we shall recognize each other there, where "we shall *know* even as also *we are known*," still we may remember that we shall be as the angels—"they neither marry nor are given in marriage." And those loves and partialities which peculiarly pertain to the flesh, and which have their foundation in relationships which belong to this state of being, and pertain to us only as men in the flesh, will be superseded and swallowed up by a love purely spiritual, and which, based upon moral and spiritual resemblances and affinities,

will flow out in eternal effusion to all the inhabitants of heaven.

"There is a home above,
From sin and sorrow free;
A mansion which eternal love
Has formed and planned for me.
My own dear Father's hand,
Has framed that bless'd abode;
From everlasting it was plann'd
The dwelling place of God.
There'll be no sorrow there,
There'll be no sorrow there;
In heaven above, where all is love,
There'll be no sorrow there."

ETERNAL PUNISHMENT.

SEC. III. While the scriptures make known to us the reality of a state and a place of future blessedness in reserve for the righteous, with equal certainty and clearness they unfold to us the appalling fact that there is a condition precisely opposite to this, which awaits those who die in their sins. It is one of the many evidences of the loving and compassionate regard of the great Creator, that he has not only provided a means of salvation for us, but that he has also fully acquainted us with the consequence involved in its neglect, and it is the part of wisdom in us not to attempt to shut our eyes upon the fact; for if there is such a place as hell, and such a state as endless punish-

ment, every man is surely interested in being fully advised of it. The reasonableness of the proposition, I think, none will deny. It is also true that our common enemy, whose work it is to endeavor to defeat man's hope of happiness, would, if possible, induce us to disbelieve in the reality of any such appalling truth, or deceive us into the acceptance of such distortions and modifications of it, as would best subserve his fiendish purpose. "Ye shall not surely die," was his bold declaration in Eden; and, with some variations now and then, he reiterates it still.

And because this is a doctrine of great practical consequence, and because there is, I fear, an increasing tendency to ignore, or in some way or another deny it, or explain it away, even among professing Christians, I shall devote a few pages to its examination.

Touching the doctrine of future eternal punishment, there are two classes: those who believe, and those who deny it. The last named may be divided again into three classes, viz: Universalists, or those who deny there is any future punishment; Restorationists, or those who say it is not endless, but that the wicked will finally be restored to happiness; and Annihilationists, or those who believe in the total annihilation of the wicked.

Now, doctrines so dissonant can not both be true; and if the first is true, the second, together with its threefold forms, is necessarily false. What, then, is truth? And where is the umpire that shall decide this question? Surely, not the dictates of mere human reason or the

voice of science or philosophy. To the Bible, given by inspiration of God, written for our learning, profitable for doctrine, must be our appeal; and the scripture can not be broken. If, then, the doctrine of future eternal punishment be true, we may expect to find it taught in the Bible. What, then, saith the scriptures?

It is expressly declared, "The wicked shall be turned into hell and all the nations that forget God." The Prophet Daniel speaks of a time when "many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." Our blessed Lord says: "The hour is coming, when all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good, to the resurrection and life, and they that have done evil, to the resurrection of damnation." "And the rich man died and was buried, and in hell he lifted up his eyes, being in torment," etc. He also declares that, when in the judgment of the great day, he shall sit upon the throne of his glory, he will say to them on his left hand: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;" adding, "these shall go away into everlasting punishment," etc. The Apostle Paul says: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of God and the glory of his power." And

John, in the Revelation, portrays the last judgment thus: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life, was cast into the lake of fire: and death and hell were cast into the lake of fire. This is the second death." And Peter speaks of the same event, calling it "the day of judgment and perdition of ungodly men."

These, though only a few of the texts that might be adduced, are surely enough to establish the doctrine of *some* future punishment. If texts so various, and yet so accordant, so unambiguous, so explicit, are not sufficient to prove the point under consideration, we can hardly venture to appeal to the Sacred Scripture, with any degree of confidence, to establish any doctrine whatever; and if the sacred writers did not believe in, and intend to teach the doctrine of future punishment, they were, to say the least, very incautious, if not uncandid writers. It is a rule among all Bible expositors to give to each text the most literal, easy, and natural interpretation, unless the weight of Scripture testimony, or other palpable considerations, require a different one; and upon this rule, and according to the plainest principles of exegesis, we are obliged to admit the doctrine of future punishment; since to establish the contrary, we must give, to numer-

ous passages of Scripture, a forced and unnatural construction.

Now, with regard to the nature of this state of the lost, the scriptures speak of it both as a *place* and a *state*. As a place, it is called "hell," "hellfire," "the lake that burneth with fire and brimstone," "the bottomless pit," "outer darkness," also as a "*place prepared* for the devil and his angels." As a state, it is one of ceaseless remorse, "where their worm dieth not."

It is one of suffering, "in hell he lifted up his eyes, being in torment." "I am tormented in this flame." "They shall be punished with everlasting destruction," etc., "and he shall be tormented day and night," etc., "and the smoke of their *torment* ascendeth up forever and ever," "and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night," etc. "If any man shall add unto these sayings, God shall add unto him the plagues that are written in this book."

That the above expressions, and similar ones found in the Bible touching this subject, are, to *some extent*, figurative, is altogether probable; but to what extent they are such, no one is able to determine. Our limited knowledge of the nature of that subtile essence called the soul or the spirit, the paucity of language, and the intensity of the reality, made it necessary to use the most striking figures. And how awful must be those realities, a true idea of

which can not be conveyed by the *ordinary* modes of description! Therefore, we may safely conclude, though the picture is not literally drawn, it is in nowise overdrawn! *If hell is not a place of actual fire, it is as bad as fire!*

The Bible also leaves no room to doubt that the state of the lost is hopeless and eternal. "Their worm dieth not, and the fire is not quenched." The Lord Jesus represents the rich man and Lazarus as separated by a fixed and impassable great gulf. In the account of the last judgment the wicked are described as going "away into everlasting punishment, but the righteous into life eternal."

I know it is maintained by some that the words "everlasting" and "forever and ever" do not always mean infinite or interminable duration; but only an indefinite length of time; as "ages upon ages," etc. To this it may be sufficient to answer that the same Greek word, which, in the text just quoted, is translated "everlasting," is, in the other member of the sentence, translated "eternal"; and would be fairly rendered if it read thus: "These shall go away into everlasting punishment, but the righteous into life everlasting;" or, "These shall go away into eternal punishment, but the righteous into eternal life." And the same may be said of many similar texts. Those, therefore, who deny to the word the most natural meaning of unending duration in the one case, must, in all fairness, apply the same rule to the same word in its relation to future happiness, and so must take the very undesirable

position of saying that we are destitute of any proof that the happiness of the saints in glory is not some time to come to an end! Nay, more; since the same words are employed to prove the eternity of the divine existence; on this method of interpretation, who can be sure that he who inhabiteth eternity, and is from everlasting *to* everlasting, will not some time retire into nonentity, and ceaselessly cease to be? But who will accept the alternative?

It is my deliberate and constantly deepening conviction that the doctrine of the restoration of those who reject the Lord Jesus Christ till death overtakes them, is without a shadow of authority in the Holy Scriptures; and being false in fact, is practically dangerous in tendency; has its foundation in rationalism, and tends toward atheism!

Let us now proceed to examine some of the objections which are commonly urged against the doctrine of eternal punishment.

It is said that God is a God of infinite love; and that *such* a Being *would not* inflict such a doom upon any one.

In answer to this, I would remark that he is not only infinite in love, but also in his other attributes, including holiness and justice, and these co-exist in perfect equipoise, and unbroken harmony. And can a being of perfect holiness and infinite justice obliterate all distinction between virtue and vice? And, if just, must he not be so with reference to the perfections of his own nature, and to the authority of his own eternal throne? And, if so,

would he not visit upon the persistent rebel some exemplary punishment?

Infinite is not a hard word to write or speak, but who can adequately define it? We may talk flippantly of infinite love, and holiness, and justice, but finite beings can form no just conception of what these terms imply; and to judge rightly of what is suitable for an infinite being to do, or of what is consistent with any one of his infinite attributes, we should ourselves be infinite! We dare not aspire to the Council Chamber of the Most High and presume to dictate to the Divine Legislator, until like him we can see the end from the beginning, survey the whole domain of the universe, estimate the exact relation of each part to every other part, and to the whole, and measure the precise bearing of cause and effect as each relates to sin and obedience. Until we can do all this, it ill becomes us to say unto him, "What doest thou?"

Rather does it become us to say, "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past *finding* out!" "Clouds and darkness are round about him, justice and judgment are the habitation of his throne." "Who hath known the mind of the Lord, or who hath been his counsellor?"

Those who attempt to get rid of the difficulties attending Universalism by adopting the idea of final restoration, say that to believe in eternal punishment is to believe that God is vengeful, vindictive; inflicting punishment without

any object of a benevolent nature. These objections may be urged against future punishment for a *limited* time. If all that is sought is the reformation of the offender, can any one suppose that if the fires of hell would ever humble the sinner, it would require *years*, or even days, to accomplish that result? And if accomplished, would there, *upon this hypothesis*, be any occasion to continue the punishment? How, then, can the Restorationist maintain that "everlasting" means "ages upon ages," and yet assert that God is not vengeful? The rich man who, lifting up his eyes in hell, besought Abraham to send Lazarus, that he might dip the tip of his finger in water and cool his tongue, would surely have complied with any conditions of release of which he was capable. Why, then, fix his doom for even ages? Can the Restorationist say why, if fixed for ages, it should not be fixed forever? Or, can he explain the known course of God's moral government in this life? Can he reconcile the fact of the existence of moral or physical evil for so many ages in this world with the idea of an Omnipotent, Omniscient, and infinitely merciful and compassionate God? Can he tell why, when such a being has the power to alleviate the sufferings of his children, he does not at once exert that power? Why the earthquake is permitted to swallow up innocent and guilty alike? Why the famine is allowed to bring untold suffering to virtuous and vicious, to helpless infancy and decrepid old age the same? No! We are compelled to acknowledge that with reference *to this life*,

as well as that which is to come, "His judgments are unsearchable, and his ways past finding out;" and Restorationism only shifts the difficulty without removing it.

The Restorationist assumes that sin ceases with this life, which remains to be proved. While those sins which have an essential connection with the appetites and propensities of our animal nature, will probably cease to exert themselves when we have laid aside our physical bodies, there is no good reason for supposing that those subtler and even more malignant forms of sin, which have their seat in the region of the affections and the intellect, may not continue in the souls of the wicked to operate with even greater force when the immaterial spirit, disrobed of its mortal tabernacle, is abandoned of God, and consigned to the unmixed society of diabolical spirits. As love is the fulfilling of the law, hate, love's opposite, must be its principal infraction. And as this devilish passion rages with unabated vehemence in the mind of the arch-enemy of God and man, those who are allied to him as their father, and are partakers of his nature, will doubtless find the same enmity against God ruling dominant within them. And thus sin and its consequence will proceed together in interminable progression.

There is one sin—blasphemy against the Holy Ghost, which our blessed Lord declares "shall never be forgiven; neither in this world, nor in that which is to come."

Now, some say this language implies that some sins may be forgiven in the world to come. But this is to

beg the question, and assume what is not, and can not be proved.

Besides, if it be admitted that even *one* sin will be visited with endless punishment, all the arguments of the Restorationist, based on the "universal and infinite love of God, who will not inflict punishment for any other purpose than the good of the punished," fall to the ground. And what objections of "vindictiveness" and "malevolence" can be urged against those who say *none* of the occupants of the abodes of the damned will be restored, which may not, in turn, be urged against him so long as he admits that *some* of them will not be restored? There is no refuge, then, for his doctrine in the text about the unpardonable sin; and his only alternative, therefore, is to abandon his position altogether, or seek to do with this as he does with other texts, give it an interpretation to suit his creed; and say there *is no* unpardonable sin—no sin unto a death which is endless!

The only power that can effect that great moral and spiritual change in the soul of man, which will fit him for the Divine Presence, is the Holy Ghost, sent by the mediating Son of God. Blasphemy against him is an offense so great that he withdraws himself totally and forever from the impious blasphemer, and leaves him shut up in that kingdom of darkness from which he has willfully excluded the light—abandoned to hardness of heart, incapable of repenting, and consequently of being forgiven.

Now, it is expressly revealed that there is a time coming when the mediatorial reign of Christ will be completed. "Then cometh the END, when he shall have delivered up the kingdom to God, even the Father." This event is associated by the sacred writers with the resurrection of the dead, at the second coming of the Lord in the judgment of the great day. This, as previously remarked, is not only the day of judgment, but also "of the perdition of ungodly men." "Then when the King, the Son by whom the world will be judged, shall have finished his work, welcoming the righteous as the blessed of the Father to the possession of the kingdom prepared for them from the foundation of the world, and consigning the wicked, as cursed, to everlasting fire," then cometh the END—not a temporary suspension of his mediatorial reign. Henceforth the fiat, "he that is filthy let him be filthy still," will know no reversal. Since there will no longer be any Mediator to intercede, and send the Holy Spirit to convince and sanctify; since his last *act as Mediator* was to exercise the judgment *committed* unto him as the Son of man, it is plain that those who maintain that all will be restored, must believe in some other way of salvation than by Christ. How, then, will they dispose of his own express words, "I am the *Way*. NO MAN cometh unto the Father but by *Me*"?

A supposed typical signification of that part of the Jewish economy, known as the Year of Jubilee, is some-

times brought under contribution to sustain the doctrine of Restoration.

Now, according to the law of Moses, every fiftieth year was to be regarded as peculiarly sacred. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possessions, and every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field," Lev. xxv: 10–13. "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant: but as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are *my servants, which I brought forth out of the land of Egypt:* they shall not be sold as bondmen," Lev. xxv: 39–42. In case a possession, or one sold for his service, was not redeemed as the law made provision for, then the jubilee terminated all such contracts. And in buying or selling either the service of any of their *brethren*, or their inheritance, the price was always fixed proportionate to the number of years *till* jubilee.

Now, a careful view of this portion of the law, given to regulate the Jews in the possession of the land of Canaan, does not appear to me to afford the slightest warrant for supposing it to typify the final restoration of those who may *never have gained* an inheritance by the blood of Christ in his spiritual kingdom; but as aliens from God, and dying in their sins, are turned into hell with all the nations that forget God.

In the first place, we have no scripture to prove the alleged fact that the jubilee was a type at all. May it not have been instituted with the sole design to preserve their distinct tribal relations, and to maintain equality, and to prevent oppression among them as brethren, and promote their temporal happiness? The fact that one tribe was selected to take special charge of the "service of the sanctuary," that from that tribe the priesthood was chosen, that the high priesthood should descend in regular succession from the firstborn of Aaron, indeed the whole Mosaic economy required that they should preserve their tribal relations and their genealogies with great care, which could hardly have been done without some such arrangement as that effected by the year of jubilee.

But, in the second place, even supposing it to have been typical (to which I incline), its provisions by no means favor that which Restorationists claim for it. For let it be observed that it was *God's Israel*, redeemed by blood, saved out of Egypt, baptized unto Moses, given the sign of circumcision as God's mark of ownership, and *to them*

alone, to whom the law of the jubilee pertained. Note the words in connection with this law. "For unto *Me* the *children of Israel* are servants; *they* are *my servants* whom I brought forth out of the land of Egypt: *I* am the Lord *your God*," Lev. xxv: 55.

Not only so, but it is also a remarkable fact, that the year of jubilee was always to have its beginning on the day of atonement, which, as one of the annual solemnities of the Jews, embraced in its imposing ceremonies the concentration of all the sacrificial and priestly rites of the Jewish ritual. "Then thou shalt cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout *all your land*," Lev. xxv: 9. Thus, only throughout *the land of Israel* was the trumpet to sound, to gather at the place appointed for the service of this great day, those already *in* the land; not the heathen whom God had cast out; not the enemies of God and his people whom they had met in the wilderness, whom the Lord had appointed to utter destruction; not the heathen of distant lands. And when thus gathered, the *people* were to present to the high priest two kids of the goats for a sin-offering, and one ram for a burnt-offering. The one goat was sacrificed; the other, as the scapegoat, bore away their sins to a land not inhabited; the blood was carried into the holy place, and atonement was made for them. "For on that day shall the priest make an atonement for you; to cleanse

you, that ye may be clean from all your sins before the Lord," Lev. xvi: 30.

Thus solemnly dedicating themselves anew to the Lord; thus coming to him through the mediating priest; thus purged anew by the sprinkling of blood, they enter upon the sacred privileges of the jubilee, and upon the possession of the inheritance *once before their own.* Who can see in this any typical suggestion of a hope that the Christ-rejecting soul, cursed by the Father, trampling on the precious blood of Atonement, and counting it an unholy thing; refusing to be gathered by a loving Savior, will be brought into the possession of the incorruptible inheritance? No; such a soul may find its type in the doom of an Amalek, whose remembrance the Lord declared he would blot out from under heaven; or in those nations, whose iniquity being full, were cast out to be restored no more. While, if the jubilee typifies anything, it would seem more in harmony with the entire scope of Scripture, to suppose it to typify that glorious and eternal, and ultimate freedom in reserve for God's children, when the "Son of man shall send forth his angels with the sound of a trumpet, to gather his elect from one end of heaven to the other."

It is those who trust in Christ, who, after they have heard the word of truth, the gospel of our salvation, *do believe,* that are *now* sealed with that holy spirit of promise which is the *earnest of our inheritance,* until the redemption of the *purchased* possession. And to those alone who thus

have God's mark of ownership, the seal ("the seal of God in their foreheads") do we find in the Scripture any ground to hope the King will say: "Come, ye blessed of *my Father*."

Philippians ii: 10, is supposed by some to teach the doctrine of final restoration; since, they say, the Greek preposition *en* should be translated *in*, instead of *at*, making the text read, "That *in* the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth." But I think a careful examination of this text, together with a comparison with other texts bearing on the same doctrine, will not sustain the interpretation above alluded to. For, though the Greek preposition *en* is sometimes translated *in*, it is also translated *at, among, by, before, in the presence of*, etc.; therefore, the rendering of the text in our version "*at* the name of Jesus," is equally admissible with "*in the name*," etc., if not the better one. And even admitting the change contended for by Restorationists, it does not by any means establish the doctrine they attempt to prove by it. The doctrine taught by the apostle in this text is the absolute supremacy of Jesus as the Son of man. Compare with Matt. xxi: 31, 32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," etc. "Then shall the KING say," etc., and John v: 22: "He hath committed all judgment unto the Son," and he "hath given him authority to

execute judgment also because he is the Son of man." "God hath appointed a day in the which he will judge the world *by that Man* whom he hath ordained." Let us now take the text under consideration, in connection with the context: "Wherefore, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow," etc., and "every tongue should confess, that Jesus Christ is Lord to the glory of God the Father." To the *Son*, then, it appears, as the one Mediator, as King of kings, and Lord of lords (the name above every name), the Father has committed sovereign authority to "judge the world." In other words, he hath ordained that his own perfect wisdom, holiness, and justice should be vindicated and acknowledged, in a universal acknowledgment of that name which God hath given him as "*Lord of all*,"—as the "Alpha and Omega, the Beginning and Ending, the First and the Last."

But it is not only things in earth, but things "under the earth," that are to bow at the name of Jesus. From this we learn that the Lord Jesus Christ is not only to judge the world, but also "the angels which kept not their first estate"; which, according to Jude, God "hath reserved in everlasting chains under darkness unto the judgment of the great day," Jude, 6. And the Apostle Peter speaks of the same event: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment,"

2 Pet. ii: 4. Compare Matt. viii: 28, 29: "And, behold, they (referring to the two possessed with devils) cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us *before the time?*" Also Luke iv: 41: "And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God! And he, rebuking them, suffered them not to speak: for they *knew* that he was Christ." See also Luke iv: 33–35. This, taken in connection with our Savior's account of the judgment of the great day, when those whom he has rejected, and placed on his left hand, shall address him as LORD, saying, "Lord, when saw we thee?" etc., may serve to show how things in earth—men; and things under the earth—devils, fallen spirits—may and must bow before him, not in the loving adoration of those who love him, and delight in his law, but in the enforced submission to an authority which they have hitherto contemned and despised, but which they must now acknowledge as the sentence of just condemnation is pronounced upon them.

In reference to Colossians i: 20, it is needful only to remark, that while the apostle speaks of God's "reconciling of all things unto himself by Jesus Christ," in defining his own meaning, he says: "All things, I say, both which are in heaven, and which are in earth," and carefully omits "things under the earth."

This is in perfect harmony with the words of the same apostle to the Romans, v: 18: "Therefore, as by the

offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." That is, by and through the Lord Jesus Christ, the Second Adam, our federal Head for salvation, we are absolved from that condemnation which rested upon us in consequence of the sin of the first Adam, our federal head for condemnation. Thus all things in earth have been reconciled; complete adjustment in a judicial sense has been made by the blood of his cross; and if we are condemned in the last day, it will be because we *willed* not to be reconciled after knowing that we were enemies in our *hearts* by nature, and in *minds* by wicked works. As to the "things in heaven," whatever it may mean, it can not be supposed to mean either fallen angels or apostate men. It may mean that the unsearchable riches of Christ, in some way unknown to us, may enhance the felicity of the holy angels, and place it forever beyond any possible contingency.

Now, having closed my examination of the Scripture testimony, it remains only to remark that evidence in support of Universalism in any one of its threefold forms, must be sought outside the Holy Scriptures. I have not spoken, and shall not speak of the third phase, Annihilationism, further than to remark, that, if my argument in support of the interminable duration of future punishment is valid, it necessarily invalidates that in favor of its *termination by any means whatever*, and renders further argument unnecessary.

If, then, the Bible does not support the doctrine under consideration, from whence do its advocates draw their proof? May there not be special "openings," visions, and revelations, by which we may be assured of some things not revealed in the Bible? Ah! by woful, sad experience has it been demonstrated, especially within the last fifty years, how ruinous are the effects of setting aside the Sacred Scriptures, as the only compendium of doctrine; and THE test by which all doctrines and revelations are to be tried; and allowing every man to claim a standard within himself, which is not itself to be tested by the Bible! We are commanded to try the spirits. And it is an expression that has passed into an axiom: "*That whatsoever any pretends to as from the Spirit, that is contrary to the Scriptures, must be reckoned a delusion.*" And it should be remembered that the doctrine of universal salvation in *all* of its forms is not only *unsupported* by Scripture, but is *contrary* to it, and hence any and all pretended "openings, or special revelations," brought in its support, must be rejected as a delusion!

The doctrine of Restorationism—the more prevalent form of Universalism—is, by no means, new; it dates back to the second century, at least to Origen; who taught it, in connection with the idea of the transmigration of souls, and some other things more in keeping with the mythology of the heathen than with the clearly-revealed truths of the Bible; and with some modifications it has

long been held by the Roman Catholic Church, which teaches the doctrine of purgatory as an article of faith.

A belief in final restoration is usually associated with low views of the malignity and desert of sin; and a denial of the total apostasy of our race, of the personality of the devil, and of the substitutionary character of the sacrifice of the Lord Jesus. And while its advocates claim that it exalts the Savior's excellence and mission, it is a palpable disparagement thereof; as it maintains that the sins of a portion of the human race are atoned for by their own sufferings here and hereafter, rather than by the sufferings of Christ; and that there will be another "great multitude," who, not having "washed their robes, and made them white in the blood of the Lamb," were purified by some punitive tortures! What would Christ be to these as "One in the midst of the throne as it had been a Lamb slain"? And what share could such have in the anthem, "Thou art worthy to take the book and loose the seals; for *thou* hast redeemed us to God *by thy blood*"?

No; any view that ascribes the purification of the soul, either in whole or in part, to any other means than to the Lord Jesus Christ, whose blood cleanseth from all sin, dishonors him. And the tendency of latter time, too apparent, to avoid the use of Scripture terms, such as "hell," "the wrath of God," "everlasting punishment," etc., as better suited to a less enlightened and more savage age, may well be looked upon with suspicion. And those ministers and writers who thus scruple for fear of "offend-

ing ears polite," virtually impeach the wisdom that dictated the blessed Bible. Such would do well to remember the words of the Lord Jesus: "He that is ashamed of me and of *my words*, of him will the Son of man be ashamed," etc. And it is a remarkable fact that every great revivalist has fearlessly denounced sin as an infinite offense against a holy and infinite God, which, if unforgiven in this life, will be visited with his righteous indignation in the life to come, where the cup will be poured out without mixture and without end! And those times of most thorough reformation, and rapid and substantial increase in the history of the Christian Church, were characterized by the preaching of the whole truth, the justice and holiness, *together with* the love and mercy of God, appealing to men's fears as well as to their hopes, showing them their danger—a *real danger*, and then pointing out the only way of escape—the Lord Jesus Christ.

I do not believe our heavenly Father is in any degree malevolent. I believe as fully as any one can in the amplitude, the infiniteness of his love. I adore the "eternal goodness" (with modesty I would speak it), if I am capable of doing so, as fully as those who would sing of it in measured rhyme, and amuse themselves and others with poetic pictures of "angel tears quenching the fires of hell!" But before I accept their "flowing numbers soft and sweet;" before I accept the teaching of men who make reason rather than the Bible their guide in matters of doctrine; before I accept these instead of the plain, un-

ambiguous statements of Christ and his apostles, the evidence in favor of the inspiration of the first must be so indubitably established as to leave no doubt that the latter were uninspired, since the two are so palpably at variance. Nor should we feel at all responsible if, when writing or speaking on this momentous subject, our use of oft-repeated Scripture phrases is *so interpreted* as to convey erroneous views of the divine character. One can hardly do better in speaking on a Scripture doctrine than to use, as far as he can, Scripture language, without too much attempting to avoid possible misapprehensions of its meaning.

I will say, in conclusion, while I fully believe in future eternal punishment, I do not look upon it as the result of any malevolent feeling, or want of love, on the part of the Divine Being. He does just that, and only that, which is perfectly compatible with the highest good of his vast realm, and with the unchangeable perfections of his nature. Moreover, the Bible clearly declares that he "hath *no pleasure* in the death of him that dieth, but that the *wicked turn from* his *way* and *live*." And, that setting life and death before us, he would have us choose life, but leaves us free to reject it. Therefore, the judgments that overtake the finally impenitent, were not ordained for them of God, but deliberately chosen of themselves, and follow in the natural course of cause and effect. "Be not deceived, God is not mocked; *such* as a man *soweth*, *such* shall he also *reap*."

Chapter XIX.

CHRIST THE PRINCE OF PEACE.

One of the titles given in prophecy to the Messiah, was Prince of Peace. And when the time of his advent drew near, the political commotions which had shaken the nations for so many generations subsided into a calm, and the temple of Janus was shut in token of universal peace. Such was the state of what constituted the then known world when Christ came; and his advent was heralded by the angelic song: "Glory to God in the highest: on earth peace, good-will to men."

This is still the language of every one that puts on Christ, for Christianity is emphatically a religion of peace. Christ exemplified it in his life. Enunciating principles every way just and equitable, he nevertheless met the severest opposition on every hand—an opposition which eventually culminated in his death. If the *justness* of a cause were a warrant for propagating and defending it by the sword and coerced submission, Christianity deserved to be thus defended far more than any other cause that men ever espoused. But no: its Divine Founder

taught the love of enemies, and the non-resistance of evil; and he exemplified it in his entire life. No one claims the example of Christ would justify war. He would neither defend himself nor allow his friends to defend him. He used no violent measures to propagate the truth; and he allowed his followers to use none. He enjoined upon them the most rigid adherence to the principles of non-resistance and peace.

"I say unto you, Resist not evil." "Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He said: "Blessed are the peacemakers, for they shall be called the children of God." He left Peace as a legacy to his Church. "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." How often he said, "Peace be unto you."

Peace clusters around the cross of Christ. It was there we found peace with God, and received the Spirit whose fruit is "love, joy, peace," etc. And every one who rightly apprehends the truth, understands "the work of righteousness to be peace."

The apostles taught and exemplified the same doctrine. What they say on this subject is but a reiteration of the sublime teaching in the Sermon on the Mount. "Dearly beloved, avenge not yourselves, but rather give place unto wrath. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." And it is a well-known fact,

that the early Christians abstained from all participation in war for over two hundred years. When asked to take up arms their only argument was: "I am a Christian; and, therefore, I can not fight." If one virtue more than another pervades the gospel, it is love. It teaches forbearance and forgiveness. Take these away, and we have very little gospel left.

PEACE INDICATED BY PROPHECY.

This characteristic was abundantly indicated by prophecy. Under the government of Prince Messiah, it was declared in the poetic language of prophecy: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and

the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The only question now is, has this time come? the "last days," the Messiah's time? Christians universally answer, "Yes." Then every Christian's duty is plain. He can not manufacture, or barter in the implements of war; much less can he use them! Nations calling themselves Christian should quit making spears and swords, and they should quit learning war.

WHAT IS WAR?

Notwithstanding the example and precepts of Christ and his apostles, war still exists; and has cursed every generation since their days. The art of human butchery is taught as a science. The successful warrior is the admired man. Earth's great men are men's great murderers! Their deeds are sung by poets, praised by statesmen, and chronicled by the historian, and perpetuated in memory as deeds of benefactors by monuments of age-defying granite!

> "How to dislodge most souls from their frail shrines
> By bomb, sword, ball, bayonet, is the art,
> Which men call great and glorious!"

That this should be true of nations, barbarous and rude, whose god is Mars, or some other god equally vengeful and bloody, is not so much matter of surprise; but it is passing strange when we find it true of nations professedly Christian—bearing the name of the very Prince of Peace. In the language of David Brewster: "To men who reason, and who feel while they reason, it is utterly inexplicable that war, the relic of barbarism, should exist in an age civilized and enlightened, when science and commerce are linking together nations the most distant, and races the most unfriendly: but it is more inexplicable still that it should be defended by arguments drawn from the Scriptures themselves."

In the professedly Christian nations, whose highest offices of honor and profit are filled by men elected by the votes of the people, the man most frequently sought, and most certainly available, is, ordinarily, the great military chieftain! In every one of those nations, the greatest drain on its public treasury is occasioned by the demands of war. More money is expended in its support than for all benevolent institutions and philanthropic and reformatory measures combined!

And what is this half-adored thing for whom nations weave the choicest garlands, whose praises all sects (with a few small exceptions) unite in singing, and at whose feet the richest treasures are poured? Let us strip off those garlands, that tinsel of poetry; that false coloring of blinded ambition, and look at the thing itself.

There he stands! a grim, gaunt giant, red with human gore. His name is MURDERER; he can not live except upon human blood! The tears of orphans and widows, and of childless parents, are his most delicious drink; and their moans and wails, mingled with the shrieks and groans of the mangled sufferers in hospitals and on battle-fields, are to him as richest music! His trade is destruction. He burns cities, he robs peaceful peasants, he destroys commerce, he paralyzes industry. He sends famine throughout the land. He distills "the pestilence that walketh in darkness and wasteth at noonday!" He is the enemy of all mankind, and the greatest scourge of earth!

He held his first carnival on earth just outside the gates of Eden, and became drunk with the blood of righteous Abel! Since that time he has drunk the blood of millions, and caused more human misery than all other things combined, and yet he is not satiated! He is the eldest-born of hell, and Satan's bloodhound to hunt souls to people the dark nether world! He never knew love; it dies as soon as his breath touches it. Every kindly emotion withers and congeals under his influence; and hate and vengeance, and every evil passion, spring up instead! Virtue and chastity wither at his touch, and unbridled lusts are his choicest dainties.

He is the chief of the sorcerers, and has the power to bewitch the people; and by his sorceries men have been deceived, and his hideousness was concealed; and their

minds so blinded that they have admired him. And some men who seemed to be true philanthropists, and had many amiable qualities, have joined in league with him to promote the interests of religion!

O Christians! is all this a play of fancy? If it is not true to life, it is not because the picture is overdrawn. In one thing at least, known to men, *truth surpasses fiction;* and that thing is WAR.

I think it was Dr. Franklin who indulged his fancy to paint the horrors of war. He represents an old angel, taking a young one with him to visit earth. The first scene to which he introduces him was a naval combat. "The massive ships, mounted with cannon and filled with human beings, sailed round each other; each discharging and receiving volleys of bullets, grapeshot, cannon balls, and bombshells, till the decks were covered with the slain, and the sea was red with their blood, and the shrieks of the dying rent the air. The young angel turned to his senior and said: 'You have made a mistake. This can not be earth, it is surely hell; and these must be devils, not men.' 'No,' replied the elder angel; 'this *is* earth, and these are men. Devils have more sense!'"

"Every battle of the warrior is with confused noise, and garments rolled in blood."

"War," says Robert Hall, "is the fruitful parent of crime. It reverses all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which nearly all the virtues are

excluded, and in which nearly all the vices are incorporated. The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the other, to inflict injuries."

CHRISTIANS SHOULD, THEREFORE, STAND UNYIELDINGLY OPPOSED TO WAR; BECAUSE IT IS CONTRARY TO THE GOSPEL.

Every one admits that when Christianity becomes universally prevalent, war will be at an end. Then if war is to be abolished by Christianity, it must be because their principles are antagonistic. But what will the Christian religion require of Christians, when it prevails universally, that it does not require *now*? Let the Christian apologist for war answer.

War and Christianity are utterly irreconcilable. In justifying this barbarous custom, its advocates do not draw their arguments from the New Testament; because such arguments can not be found there. If they appeal to the Bible at all, it is to the abolished code of "old time."

But the gospel, not the law of Moses, is the Christian's rule. It is the latest enactment in the moral code of the divine Legislator, by which all former acts not in harmony therewith are repealed. God is the moral Governor of men. His will is the standard of human duty. To obey is always right; to disobey is always wrong. No appeal to precedent, no human example or enactment, no rule of

supposed expediency, no anticipated results, though it be even the loss of life itself, can justify the Christian in a disregard or violation of the divine law—the plain precepts of the gospel.

I appeal to Christians. I ask you where, in the light of the gospel, breathing peace on earth, good-will to men; enjoining the love of enemies; where, in the light of the example of Christ and his apostles, who "endured grief, suffering wrongfully," without resistance; where, O where, is the refuge for war?

WAR SHOULD BE OPPOSED BECAUSE IT IS IRRATIONAL.

It appeals to the passions, instead of the judgments of men. It is not a contest in which reason, and the higher faculties of the soul are brought into requisition, so much as mere brute force and the baser passions of men. It does not prove who is right, but who is strongest. It is, indeed, a contest in which often might tramples upon right, and justice is thwarted. I repeat it, then, it is unworthy the high position which man holds in the scale of being as a reasoning creature, to commit the ends of justice to the uncertain chances of war. And besides, difficulties are not usually settled after all by war, without an appeal to the higher tribunal of reason and human judgment, by treaty and negotiation. After they have fought as beasts, nations usually settle their difficulties as men. Common sense would indicate that the last resort should be tried first.

WE SHOULD OPPOSE WAR ON ACCOUNT OF ITS IMMENSE WASTE.

Property, the result of productive industry, is necessary to a nation's prosperity and human happiness. But war is subversive of commerce; it is always attended by a tremendous waste of property and money; it absorbs the time and energies of large numbers who might otherwise be contributing to the wealth of a country, but who, instead, are a constant drain upon it. This is true not only when nations are engaged in war, but largely true on account of the military system in time of peace. It is estimated that $1,200,000,000 are annually spent by the nations of Europe on account of war; and 4,000,000 of men are absorbed in military pursuits. And the standing army of the United States in time of peace is about 32,000, and costs our government $40,000,000, and the navy $30,000,000, per annum; and the interest on the national debt (now about $2,225,000,000, mostly on account of war) reaches the sum of $111,250,000. This divided among our 44,000,000 inhabitants, would give to each individual $4.80, and to each family $24 as their yearly war tax!

In view of this enormous waste of money, and the good that might be done with it, some substitute or remedy for war should be sought at once, even on the principle of economy.

WE SHOULD OPPOSE WAR ON ACCOUNT OF ITS PHYSICAL EVILS.

The physical evils of war are immense. They surpass our powers of description. A battle is usually reported by one party or another as "A brilliant victory! A glorious success!" But what a misnomer in the light of facts! What glory can you see in mangled corpses, in thousands of men and horses perforated with bullets, or torn limb from limb by bomb shells? and others writhing in pain, trampled under foot by flying squadrons, and left to die upon the field? These physical ills are not limited to a single day of battle; they are followed by a long train of sufferings in hospitals. Many of them are of such a nature as to endure for life. What sad proof we have of this in the large number of returned soldiers, who lost one or more limbs in the late war, or received other serious, permanent injuries. Nor is this all. The poverty resulting to a large number on account of the destruction of their homes and their property, by devastating armies, must be taken into the account. In view of all this mass of physical woe, on the battle-field, in hospitals, in desolate homes—endured by widows and orphans in poverty; by shattered constitutions; by life-long cripples, as the inevitable fruit of war,—O Christians! in view of all this, I ask you, is this the business of the followers of the Prince of Peace?

And we must not omit the immense loss of life occasioned by war, and the loss to the country and the overwhelming sorrow that result from it. How many of the strong and vigorous young men who enter the army and engage in war, fall in battle, or die in hospitals! Every one of these young men was some one's son; many of them were husbands and fathers. The report that fell lightly on so many ears, that there were so many "killed," was a call to life-long mourning in thousands of hearts. In thousands of homes to-day is there a voice heard like that in Ramah—"lamentation and weeping, Rachel weeping for her children, and refusing to be comforted *because they are not.*" What were these young men worth to our country; to their homes, to doting parents, to trusting wives, to dependent children? Let a nation's tears, and a nation's wail of lamentation and mourning and woe, and her load of debt, whose figures tremble with their weight—let these combine to give us the answer. O my fellow-countrymen, and especially my fellow-christians, pause one moment and answer me. Can there not be some other way of settling a nation's difficulties without making sacrifices so dear?

THE DEMORALIZING INFLUENCE OF WAR.

We have been considering the evil effects of war as they relate to the bodies and property of men. It would be well if they were limited to these. But the damage which is entailed upon a nation's virtue in the corrupted

morals of her people, in consequence of war, and even of the military system in time of peace, is *more* to be deplored, inasmuch as virtue is worth more than money, and shattered morals are more to be deprecated than shattered constitutions. Though now and then the soldier who entered the army with his morals already corrupted, has returned from war with his moral character improved under the discipline of the army, yet this is the exception and not the rule. Usually they return, much corrupted themselves, to vitiate society. And every one familiar with facts, especially with some of the startling developments recently made public by British officials, in regard to its standing armies, knows that a standing army is a standing curse! "It is a shame even to speak of those things which are done of them in secret." And yet, when made known to even governments professedly Christian, do they remedy them? I will here add a sentence from Gerrit Smith: "The power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest in the fact that the moral and religious sense of even good men is not shocked by it. No stronger argument can be brought against war than the fact of its power to conform the morals and religion of the world to war." *

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*From Hemmenway's "Daily Remembrancer," a compilation on Peace and War; a little volume which ought to be in every household. Published by "Peace Association of Friends in America," New Vienna, Ohio.

My fellow-christians, in view of this, I appeal to you in the name of virtue and of religion, let this fruitful source of evil, this relic of barbarism, receive what our very profession demands we should give, our united and uncompromising, and out-spoken opposition.

WAR IS A SYSTEM OF RETRIBUTION.

Christians should oppose war, because it is a system of retribution—of indiscriminate, unequal retribution; punishing the innocent together with, and often instead of the guilty. An officer in our late war said nine out of every ten of those who fell in the South had nothing to do with inaugurating the rebellion. The gospel forbids vengeance. It says: "Love your enemies." War says: "Kill them." One says "Bless," the other says "Curse." One says "Forgive injuries," the other says "Avenge them." One says "Pray *for* them which despitefully use you," the other says "Pray *against* them." Between the two there is the distance of infinity. Love pervades the gospel; hate pervades war. "Love is of God," and hate is of Satan. Peace has its birth in heaven; War has its birth in hell! "From whence come wars and fightings? Come they not hence, even of your lusts that war in your members?" James iv: 1.

O Christians! shall we longer bow at the shrine of this bloody Moloch, whose chief business is to depopulate earth and people hell?

WAR HINDERS THE SPREAD OF THE GOSPEL.

One of the greatest obstacles in the way of the propagation of the gospel, is the fact that the so-called Christian nations appear so inconsistent in professing a religion of peace, and practicing a system of war. "If this be Christianity," our heathen neighbors say, "we want no such bloody religion." How much occasion has there been for the sarcasm with which the inhabitants of China repelled the first missionaries: "Wherever Christians go, they whiten the earth with human bones." The missionaries in the Sandwich Islands could do little toward Christianizing the inhabitants till they abolished the system of tribal war.

In view of the vast numbers who are yet in heathen darkness, and of our responsibility as those who have been put in trust with the gospel, I appeal to you, my fellow-christians, to consider well your duty. The Christian Church is responsible for the continuance of the barbarous custom of war; and she alone has the power to abolish it. If Christians do not oppose this bloody system, can we expect that others will? Should not the followers of Christ be first in a reform involving the interests of time and eternity?

Do you say that wars are necessary? "If they be," says Adam Clarke, "how deep must that fall be that renders them so! But what a reproach to humanity is

the trade of war! Men are regularly instructed in it as in any of the necessary arts. . . . And is this a necessary part of a finished education in civilized society? O Earth! Earth! Earth!"

No! Christians, though wars come, you are not compelled to engage in them, or apologize for them. They are not necessary for *you*. The true interests of any government can be best subserved by a firm adherence to the principles of the higher laws of God.

THE REMEDY.

Let the Church do its duty. Let the ministers of the gospel preach peace as a part of the gospel. Here is where the reform must begin. What hope can we have of abolishing this barbarous custom, so long as the ministers of the gospel, who, as a class, have more influence, perhaps, than any other, continue to represent the Prince of Peace as the god of War, and are the most successful recruiting officers in the land? Let all who admit the sinfulness of war combine to create a right public opinion. Let them divest war of its false coloring, and fictitious splendor, and expose it in its real deformity. Let parents and teachers be careful not to foster the military spirit by books and pictures glorifying war, and glittering war-toys and epaulets, in the hands, and on the persons, of little children. Let Christians, in the exercise of the elective franchise, cease to pay a premium on the profession of arms, by giving offices of honor and profit to men on

account of their military achievements. Lastly, let all seek, by a realized conversion of soul to God, to come into that kingdom which "is righteousness, and PEACE, and joy in the Holy Ghost." *This is the only substantial basis of peace.*

SUBSTITUTES FOR WAR.

There are four substitutes to be proposed as a means of adjusting national and international difficulties: Negotiation, Arbitration, Mediation, and a Congress, or High Court of Nations, to which all difficulties between nations could be referred, and finally settled. International difficulties have not infrequently been finally settled, *after* a war, by treaty; why could they not be before? By arbitration such difficulties have been successfully settled, even when war seemed impending—as, for example, that between the United States and Great Britain, by the Geneva Arbitration. Could not all such difficulties be adjusted in a similar way?

And but recently, the world has had an example of the amicable adjustment of a serious difficulty between two great non-christian nations—China and Japan. Some Japanese having been murdered in the island of Formosa, belonging to China, demands for compensation were made upon the government of the latter country. These were not at first acceded to, and an angry correspondence ensued between the courts of Jeddo and Pekin. At

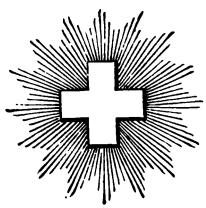
length, matters became so embittered that extensive preparation was made by both nations for actual hostilities.

But at this juncture the British minister (Wade) at Pekin came forward, and offered his peaceful mediation as Arbiter. This offer was eventually accepted by both parties, and they have finally bound themselves to abide by his decision. He accordingly, as umpire, made an award to the effect that China shall pay the sum of 500,000 taels to Japan, for compensation and expenses in relation to the Formosa outrages, and that all the Japanese troops shall be withdrawn from the island. These terms have now been accepted by both parties; and both governments gratefully acknowledge the importance and the value of the services rendered, in preventing a costly and destructive war.

If non-christian nations can have a satisfactory adjustment of their difficulties by means of peaceful mediation, could not Christian nations as well, and at much less cost, than would result from war? There can certainly be no rational excuse for plunging into war *until they have at least tried every known substitute.*

To the Christian who seriously believes in the immortality of the soul, and the doctrine of endless rewards and punishments in the world to come, the most revolting aspect of war is that presented in the thought that it hurries its victims, while under the influence of malevolent passions, into the dread realities of a state of eternal fixedness. Against such a consideration as this, no mere

temporal good ought to be regarded for a moment, and in view of this, in connection with the present good of human society, should not the nations, especially Christian nations, unite in one voice: "*Let us have peace,*" and combine in harmonious efforts to secure it?



Chapter XX.

THE KINGDOM OF CHRIST.

"For the kingdom of God is . . righteousness, and peace, and joy in the Holy Ghost."

The Lord Jesus Christ is not only the Prophet and Priest of his people, he is also their King; and is, therefore, called King of Saints. As such, he possesses and rules over his own kingdom. This is termed in the Bible, "the kingdom of God," "the kingdom of Christ," and "the kingdom of heaven." It is totally distinct from every other kingdom; being confined to no nationalities, and bounded by no geographical lines. It is invisible, and wholly spiritual.

This kingdom, as it pertains to individual experience, is twofold: we are in it—it is in us. We enter into it by spiritual birth. "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." Such was the startling announcement of Christ to Nicodemus. And to enforce and explain this mysterious truth, he repeated: "Verily, verily, I say unto thee,

except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

When by faith in the Lord Jesus Christ we become children of God, our relations to him are entirely changed. From the condition of aliens and enemies, having our citizenship in the realm and power of darkness, we become reconciled, and receive the adoption of sons. And if children, then "heirs; heirs of God, and joint heirs with Christ." And now our Father puts us in possession of our purchased inheritance. He translates us into the kingdom of his dear Son. The adoption is reciprocal; he adopts us as children, and we take upon us the covenant of adoption, and cry "Abba, Father." Christ receives us as citizens of his kingdom; and we receive and acknowledge him as King. Such a man is in the kingdom of heaven; that is, in a spiritual sense, he is in that realm where Christ exercises his authority as the Lawgiver and Ruler of his people. It is easy to see how the words of our Savior could be true: "The kingdom of God cometh not with observation" (as in the margin, "with outward show"). Unobserved by human eyes, the translation takes place from the power of darkness into the kingdom of God's dear Son. The results that attend and follow this change are often very visible; but the transaction itself is wholly spiritual and invisible.

Again: as I have mentioned, it is *a kingdom within*. In this sense, it is bestowed as God's gift. "Whosoever will not receive the kingdom of God as a little child, shall in

no wise enter therein." The kingdom within, implies more than to confess the sovereignty of Christ, to take upon us the vow of perpetual allegiance. It implies the conforming of the whole soul and mind to the nature of him whom we own as Lord and King. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

Every one knows the difference between the feelings of those who keep the outward laws of any government, merely because they dare not violate them, and of those whose inclinations are all in harmony with those laws! The latter condition represents the kingdom of heaven within. God not only imposes loyalty upon us as a condition of citizenship: he does what is far better—by a force working within (if unresisted) he infuses loyalty into our very natures. He "puts his laws into our minds, and writes them in our hearts." Christ himself reigns within as King; and makes us kings and priests unto God and his Father. Such, wherever found, in whatever organization, or none, their names are written, compose the true Church of Christ—"the Church of the firstborn which are written in heaven." They are "a chosen generation, a royal priesthood, a holy nation, a peculiar [purchased] people, called to show forth the praises of him who hath called them out of darkness into his marvelous light."

To become a member, therefore, of the true Church of Christ, is a very different thing from merely adopting some formulated articles of faith, or being initiated into

some outward organization, by an outward ordinance; or by entering our names upon its records. It is to be born of the Spirit; to enter by Christ the Door. To make any external rite or ordinance a condition of membership, and call it "a door into the Church," is manifestly improper; since Christ says: "*I* am the Door; by *Me*, if any man enter, he shall *be saved*." If, then, some outward ordinance be the door, it must be the means of introducing us into Christ, and so a saving and indispensable ordinance. Such may be the recognized mode of admission into visible organizations, called churches; but if it has no necessary connection with our introduction into the real Church of Christ, I fail to see why it should be enjoined as a condition of membership in the *visible* church.

The true ground of union, and the bond which binds Christians together in one body, is faith in the Lord Jesus Christ, and a spiritual union with him, as the branches with the vine; as the members with the body, having one head. "For as the body is *one*, and hath many members, and all the members of that one body, being many, are *one body:* so also is Christ. For by *one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond, or free; and have been all made to drink into one Spirit." Here, in this beautiful metaphor of the apostle, we see the true bond of union, viz: Christ himself, and the mode by which that union is effected—a baptism (not with water, but by the Spirit) *into Christ.*

It is an assumption, therefore, which is entirely unwar-

rantable, for any visible organization to denominate itself, in any emphatic or exclusive sense, *the* Church, "a peculiar people;" and look upon others as strangers and foreigners; since in the purest organization on earth, bearing the name of a church, there will be found those who have only "a name to live;" while, doubtless, in every such organization, there are some who are members of the true Church.

But for the purpose of mutual support, sympathy, and edification, and the better to extend the principles of Christianity among men, such outward associations, formed between those of like precious faith, and who live within convenient distances from each other, are exceedingly helpful; and for such, we undoubtedly have the authority of Christ and his inspired apostles.

But the rules which they have given, aside from those which relate to doctrine and our moral obligations, are not such as to impose any uniform system for the government and organized work of such associations. What might be a convenient or even *necessary* regulation in one condition of society, or in one age or locality, might be useless, if not disadvantageous, at a different time and under different circumstances. While the truth itself is unchangeable, the application of it may be varied from age to age, or to suit that variety which, owing to various causes, characterizes the human family. And it is of the utmost importance, that we discriminate between those unchangeable *principles* which essentially pertain to the

gospel itself, and those *modes* and *appliances* which, though in their institution and use for a time, and for reasons rather local than general, they might have received the Divine sanction, yet are not necessarily of general and perpetual obligation. Of this nature were those external arrangements, and ceremonial observances, given by the Lord to his people under a former dispensation; and such, we may believe, are some of the disciplinary rules and governmental regulations which godly men have thought necessary, under the circumstances with which they were surrounded. And while changes should not be made without an evident reason, it is, on the other hand, needful to guard against being so wedded to any *mere usage* as to not leave us free to change in anything which would better subserve the interests of the cause of Christ. Those who really believe in the Headship of Christ, and the perceptible guidance of the Holy Ghost, will not fear to trust him in everything which affects their individual welfare, and that of the Church. And the question first and always before their minds will be, not what did some one else do, not what was expedient for the Church under other circumstances; but "Lord, what is thy will concerning us?"

How slow were even the disciples of Christ to learn this lesson! They continued to adhere for some years to their Jewish ideas of seclusiveness, and to engraft upon the Christian Church much of the ritual law of Moses. By slow degrees they learned the entire spirituality of the gospel dispensation.

A perfected church on earth is a thing hardly to be expected; that is, a church perfected in its outward organization, or infallibly correct in its apprehension of doctrinal truth. Nor does unity in Christ necessarily consist in a perfect agreement in all that relates to doctrine and church organization. Established on the one Foundation, and agreeing in those things which are essential to salvation, those who are really members of the true Church of Christ, may differ in choice of church organization, and in their understanding of some of those doctrinal points which, relatively, we may regard as of less importance. But, notwithstanding the essential *oneness* of all true Christians, this co-existing *diversity* makes a corresponding variety in outward church organizations a necessity. The members of these should not regard each other as rivals or antagonists, but as aiming at the same end—the advancement of the Redeemer's cause. Love and charity should prevail toward all; and even a feeling of compassion in regard to what may *appear to us*, as a brother in error. Every Christian should read often, and carefully ponder, the fourteenth chapter of Romans: "Him that is weak in the faith receive ye, ... for God hath received him."

And while we ought to search the Scriptures, and by the Spirit's aid to arrive at the best understanding we may be able to gain, with reference to all that pertains to church fellowship, and be fully persuaded in our own mind what is the right course for us, still we are forbidden to "set at

naught our brother," because of a differing opinion on secondary points. And yet, as we arrive at certain conclusions for ourselves, they must necessarily affect our estimate of the scriptural soundness of the differing opinions of others on the same points. Nor should any one be denounced as a sectarist, in any odious sense of that term, because, from a full persuasion of mind, he adopts a certain form of religious belief and with Christian firmness adheres to it; provided, however, that he always stands open to conviction, and is willing to yield any point, either of doctrine or usage, no matter how long or fondly cherished, as soon as he discovers it does not harmonize with the teachings of the New Testament.

Nor is any Christian deserving censure for commendable zeal in endeavoring, by a fair and full public enunciation of his religious convictions to propagate them. He can hardly consistently do less than this in regard to all those points which, in his opinion, affect the spiritual health of the Church, or the success of the cause of Christ.

And although this work is not designed to be denominational in its character, still, as on the title page my name is connected with the Orthodox Society of Friends (Quakers),* which, as a Church, is distinguished in

* In addition to what is here said in regard to the distinguishing views of Friends, I may add:

That by its "Rules of Discipline," the members of the Society of Friends are not allowed to participate in war, either offensive or defensive; or to take an oath; or to encourage slavery, or the

certain important particulars from all others, I think it

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slave trade; or to use, manufacture, or sell, except for medicinal or mechanical purposes, any intoxicating drinks.

It discourages the use, cultivation, manufacture, and sale of tobacco. Joining secret societies is strongly advised against. Also personal adornment, by the use of merely ornamental dress of any kind, as being contrary to the spirit and teaching of the gospel. Flattering titles, and superfluous forms of address, are discouraged, as inconsistent with Christian simplicity.

The simple numerical names of the days of the week, and of the month, are retained, as being more consistent with the Christian religion, than those which perpetuate the memory of the customs and idols of heathen worship.

Honesty and industry are enjoined; but hazardous trade is discouraged.

Peaceful submission to the civil government under which we live, is required by the Discipline of Friends. To pay taxes and to pray for those in authority, are acknowledged as Christian duties. The members may exercise the elective franchise, and hold office in the government, but they are discouraged from participating in political and party strife.

It is made the duty of members of the Society of Friends to provide for its indigent members and the children of poor Friends; and to have all the families of members supplied with the Holy Scriptures; and the use of them, both in families and Bible schools, is strictly enjoined. And the members are encouraged to contribute, according to their ability, to the support of missionary and Bible societies.

Those who are interested in further information on these points can find them, clearly and fully explained, in a book entitled "The Distinguishing Views of the Society of Friends," by Gurney.

due, both to myself and those of my readers who may desire such information, that I should incorporate in this work, embracing the leading doctrines of Christianity, a brief statement and explanation of those distinguishing views which I hold as a "Friend." And I wish to say that, while I think I express the accepted views of the Society of Friends, I do not hold the Church responsible for anything contained in this book.

Perhaps I can not better express my own views on these points, than I have once done in the following synopsis of an address delivered near Batavia, N. Y., in the spring of 1875:

DISTINGUISHING VIEWS OF FRIENDS.

The speaker began by saying that, although he sometimes felt himself called to teach, as well as to preach, yet he did not very often enter upon special denominational topics, as he was about to do to-night. He felt his mission was more especially to bring men to Christ, rather than to a denomination; that there was such a thing as converting men to even orthodox theories, without true conversion to God; and if I should succeed in convincing any here that the views I am about to present are sound and scriptural (as I believe they are), and yet should leave them strangers to Christ, I should have failed to do that which would most glorify God and benefit human souls.

On the great fundamental doctrines of Christianity, I am thankful to be able to say, that the several denomina-

tions represented here to-night are agreed; and, presenting those which distinguish us (the Friends), as a Church, I beg you will not accept it as an attack upon you who may entertain different views, but as a statement and explanation of our own. Out of the much that might be said, the difficulty is to select and condense into a short extemporaneous address those points which will best elucidate the subject.

Two leading truths lie at the foundation of Quakerism as a distinctive profession, viz: The spirituality of worship, and the Headship of Christ. "God is a spirit, and they that worship him must worship him in spirit and in truth." Christ is "Head of the Church, and head over all things to his Church." He is the high priest of his people, and no other priesthood is recognized by us as belonging to the Church now, except the common priesthood of believers in Christ, "who hath made us kings and priests unto God and his Father."

As a result of those two principles, the worship of the Friends, as regards the outward arrangements, is simple and wholly non-ritualistic. Believing that to worship God acceptably the aid of his Spirit must be sought and realized; believing that the words of Christ, "There am I in the midst of them," have a real meaning, that he is there to preside and direct as Master of assemblies, our profession leads us to look not to man to dictate the order of exercise, not to prearrange the services, but to wait reverently on the Lord together, lifting up the heart in

mental prayer (if no one feels impressed to pray vocally), "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Thus waiting before the Lord, we are prepared to hear his voice, and to be instructed by him, and to perform any vocal service which he may require of any of his children, whether that service be in prayer, in singing, or in exhortation or preaching, all of which is recognized by us as worship when performed in the Spirit. So, in our meetings there is perfect liberty accorded to all alike, and each is encouraged to pray, "Lord, what wilt thou have me to do?" and to be faithful unto him in all things.

MINISTRY.

Friends believe that to preach the gospel one must be called and qualified of the Lord himself, and that without this a course of theological study will not make a man a minister of Jesus Christ, though we by no means discard mental culture and acquired knowledge. And as "in Christ Jesus there is neither male nor female," we believe the Lord may pour his Spirit upon handmaidens as well as servants, and, when so called, we accord to women the right to preach as well as men. We find this view sustained by the Old and New Testaments. There were prophetesses as well as prophets. On the day of pentecost there were women as well as men, and the Holy Ghost came upon all of them, and they all began to speak with tongues. "Philip had four daughters which did proph-

esy." Paul speaks of the "women which labored with him in the gospel," and Priscilla is mentioned in connection with Aquila. We understand those expressions of Paul in regard to women keeping silence and not speaking in the churches as referring to another kind of speaking than under the immediate influence of the Spirit, which he calls prophesying; and which he defines "speaking to men to edification and exhortation and comfort" (1 Cor. xiv: 3), which is just what men do when they preach. We can not think the apostle inconsistent with himself; and in writing to the same church he instructs the women how they should appear when they prophesied or prayed in the assemblies.

As the gospel is bestowed without price, so we believe it ought to be imparted without price. "Freely ye have received, freely give," is the Savior's charge. Therefore, Friends advocate the entire freedom of the gospel. We do not think the sacred office of a minister of the gospel of life and salvation should be lowered to the level of a mere profession for profit, or even for a subsistence, or that God's free gifts should be made a kind of commodity of commerce, a thing of bargain and sale; but that those who preach should do so from a sense of duty and love to God and man, and in no degree from motives of profit or self-aggrandizement. And yet, as we think the gospel should not be preached for money, neither do we think it should be in any way hindered for want of it. We acknowledge the New Testament ground: "They that

preach the gospel should live of the gospel." Those whose time is occupied in ministering spiritual things have a right to expect and receive of those to whom they thus minister, such carnal things as they need for themselves and their families.

"The laborer is worthy of his meat." "Thou shalt not muzzle the ox that treadeth out the corn."

THE LORD'S SUPPER.

It is well known that our Society discards the use of those outward ceremonies commonly called the ordinances. Our reason for this is that we find that they belong to the old dispensation, which, with its divers washings and carnal ordinances, was abolished by the Great Lawgiver when he bowed his head on the cross and said, "It is finished;" that then and there he blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Col. ii: 14. We regard these outward ceremonial observances only as types, under the old dispensation, of spiritual realities under the new, and as a type is needful only till the thing typified is come, so we think inasmuch as Christ has not only abolished the old dispensatiou, but has actually brought in the new, that the last supersedes the first, and that both baptism and the supper are wholly spiritual.

All will admit that the passover was typical—pointing to Christ the Lamb of God—to "Christ our passover, who

was sacrificed for us." That it was at this feast that Jesus used the words which it is commonly believed impose an obligation on his followers to observe this custom, is seen by his own words at the table: "With desire I have desired to eat this passover with you before I suffer," etc. He was not then instituting, as I apprehend, a new custom, but explaining and giving direction to an old one. The Jews had been accustomed to observe it as a commemorative rite in memory of their deliverance as a nation from Egypt and the destroying angel; in observing it, they had looked backward; now the Savior wishes to remind them it also pointed forward to him who was soon to be sacrificed for them, and by whose broken body and shed blood they were redeemed from a bondage more dreadful than that of Egypt, from a death more awful than that which fell upon the firstborn of Egypt. Now, as oft as they did this in future, he enjoined them to remember him as the real signification of the whole thing. The words, "As oft as ye do it, do it in remembrance of me," do not seem to me to impose on them the obligation to do it, but to instruct them how to regard it when they did do it. He well knew they would continue for a time in this practice —and he saw that it was best to allow them to do so—for he says: "I have yet many things to say unto you, but ye can not bear them now, but when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall take of mine, and shall show it unto you." Our Savior's words on that occasion, "I will not any more drink of this

cup until it be fulfilled in the kingdom of God," and "until I drink it new with you in my Father's kingdom," imply a spiritual supping with him in that kingdom which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost." This supper the Lord himself promised to his Church here. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me."

Yes, my friends, we believe in the Lord's Supper. The Lord's Supper we believe in is described in the sixth chapter of John. There our Savior denominates himself the true bread from heaven, of which if a man eat, he shall live forever. "And the bread which I will give," says he, "is my flesh, which I will give for the life of the world." And the apostle says: "The bread which we break, is it not the communion of the body of Christ? and the cup of blessing which we bless, is it not the communion of the blood of Christ?" Communion means joint participation—a partaking together. O, it is blessed thus by faith to feed together on the precious bread of life, on that body that was broken, on that blood that was shed for us. This is the communion of saints and the communion of the Holy Ghost—the true and indispensable supper of the Lord.

In regard to Paul's language to the Corinthians, it appears to be in the form of narration and expostulation rather than the enforcement of an ordinance of general and perpetual obligation. He refers to this as a thing

which they were in the practice of; he reminds them of its origin, and of its solemn object as it had been observed; deprecates their shameful abuse of it to selfish and fleshly ends; reproves them and reminds them that such an irreverent and gluttonous manner of observing an institution having for its avowed object the commemoration of a Savior's death, was virtual mockery of his sufferings, and in so doing they ate and drank condemnation. It is equivalent to saying to them very much as the Divine Master said: "As oft as ye do this, do it not to serve your appetite, but in memory of the Lord; do it in a manner worthy of so sacred and awfully glorious an event; examine yourselves, scrutinize your motives; let your motive be love to him." And while I do not consider this rite as really enjoined by the Lord, neither do I think its observance is positively forbidden; and to those who look upon it as a duty to observe it I would address the cautionary language just now used.

I will close this branch of my subject by an allusion to the circumstances of our Savior's washing his disciples' feet, following it with these words: "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that ye should do as I have done unto you." It is difficult to see how those who plead the authority of Christ's example and words in the case of the Supper, do not likewise apply the same rule in regard to this custom also, imposed with words even more specific; and those who give to the

one a typical or spiritual meaning, can hardly consistently condemn Friends in interpreting the other in the same way.

BAPTISM.

Another point by which Friends are distinguished from other Christian professors is in regard to baptism. While discarding the use of any symbolic or outward rite, there is no denomination of Christians that insists more on the necessity of baptism. We acknowledge that there is one Lord, one faith, one baptism; and if asked what this is, we answer, Christian baptism, or that of Christ, which is with the Holy Ghost and fire.

John, as a prophet of the law, was a man sent from God to finish up the preparatory temporary dispensation and announce the near approach of the reign of the Messiah, saying, "Repent, for the kingdom of heaven is at hand." Christ coming under the law, sanctions both it and the ministry of John, and declares, "I came not to destroy the law or the prophets, but to fulfill them," and so coming to John to be baptized of him, he gives, as a reason, "Thus it becometh us to fulfill all righteousness;" even the righteousness that then was.

The Jewish mode of receiving proselytes was through baptism, besides circumcision in the case of males. With them it was an outward token of a change of faith. Such were spoken of as "new-born," "born of water." This explains the language of our Savior to Nicodemus: "Except a man be born of water and of the Spirit," etc. It is

a mere metaphorical allusion to a custom familiar to this Master of Israel, to enforce and explain the truth, "Ye must be born again." It is an expression analogous in form to that of John: "He (Christ) shall baptize you with the Holy Ghost and with fire;" and is to be interpreted precisely in the same way. Besides, those who would establish water baptism by this text, must prove that to be "born" of water means to be baptized with water—which is not the language of the text; and in that case, they defeat their own purpose by proving too much, as it would make water baptism indispensable to salvation.

Well, what about the last commission to the apostles—did not Christ command them to go teach all nations, baptizing them, etc.? Most certainly he did. But to say he enjoined the use of water remains to be proved. We think, in thus ordaining and commissioning his apostles, he authorized the administration of his own, not John's baptism. Christ's baptism was that of the Spirit. He did not say, go and teach and baptize, but go teach, baptizing; literally, "Go and disciple all nations, discipling them in or into the name of the Father and of the Son and of the Holy Ghost." Many instances might be cited from Scripture where the words "baptize" and "baptism," as the words "circumcise" and "circumcision," are used in a purely figurative sense, such as "baptized into Christ," "baptized into his death," and "circumcised with the circumcision not made with hands in putting off the body of the sins of the flesh by the

circumcision of Christ." Also water is often used figuratively. "Then will I sprinkle clean water upon you, and ye shall be clean," etc., Ez. xxxvi: 25. "He that drinketh of the water that I shall give him shall never thirst." "He that believeth on me, out of his belly shall flow rivers of living water; this spake he of the Spirit." And Paul speaks of the "washing of regeneration," and of the "washing of water by the word." Then surely it is only in harmony with a method of interpreting scripture adopted by all Christians in explaining many passages as having a spiritual rather than a literal application, when we so explain the language of our Savior in the last commission.

But here, it may be objected, it is the work of Christ to baptize with the Holy Ghost. That is true. But he says: "All power is given unto me, go ye, therefore." He assures them of his perpetual presence. "Lo, I am with you alway," etc. He promised to be in them, and he also plainly said: "He that believeth on me, the works that I do he shall do also; and greater works than these shall he do, because I go to the Father;" evidently referring to a time when, endued with power from on high, they should so preach as to bring thousands to Christ, baptizing them into the threefold incommunicable name.

That the outpouring or baptism of the Holy Ghost resulted from the preaching of the apostles is, in many places, clearly stated in Scripture; and that the outpouring

of the Spirit still attends the preaching of the gospel in demonstration of the Spirit and of power, is a truth almost universally acknowledged by Christians. We receive the Spirit by the hearing of faith (see Gal. iii: 2), and (in the fifth verse) Paul speaks of "ministering to them the Spirit by the hearing of faith." Nor does it at all militate against this view that extraordinary gifts are not now conferred, such as were seen in connection with the outpouring of the Holy Ghost in apostolic times, since "there are diversities of gifts, but the same Spirit." Even in that day those who had received the Spirit did not all alike receive extraordinary powers. "Have all the gifts of healing? Do all speak with tongues? Do all interpret?

But it will be said the apostles practiced baptism with water. This is admitted. But we are concerned not specially with what the apostles did, but with what the Lord enjoins. The fact that they practiced a thing does not impose upon us any obligation to do the same; if so, then we must practice "circumcision," "having all things common," "breaking bread from house to house," etc., all of which were practiced by the apostles, and the observance of the Mosaic law was rigidly adhered to for many years. These things were allowed, not commanded, by the Divine Master, in wise condescension, as he explains: "I have yet many things to say unto you, but ye can not bear them now; but when he, the Spirit of truth, is come, he will guide you into all truth, for he shall take of mine, and shall show it unto you." It is, then, very clear, that

in preaching to the Jews, water baptism was allowed and practiced as a matter of temporary expediency, as Paul himself explains: "To the Jew I became as a Jew, that I might gain the Jews" (see Acts xvi: 1–3; xxi: 20–26).

But, in regard to the practice of the apostles, Paul's example forms a very remarkable exception in regard to the use of water baptism. After admitting that he did administer it in a few instances, he thanks God he had baptized no more. "For," says he, "Christ sent me not to baptize, but to preach the gospel." Now, was Paul a fully commisioned apostle? He says: "I am not a whit behind the very chiefest apostles"; and, "Paul, an apostle of Jesus Christ, by the commandment of God our Savior and Lord Jesus Christ." Then as Paul, though having a full commission, was not sent to baptize with water, as a consequence, water baptism was not included in the apostolic commission.

Again, by referring to Acts (chapter xv), you will see that, eighteen years after the apostles first began to preach, the question of "what shall be required of Gentiles" on receiving them into the church, was raised, and caused much dissension. To settle it, a council is called at Jerusalem, and there by apostles and elders it is fully discussed, and finally settled by the Holy Ghost. And the decision was, to require no initiatory rite whatever; but only that they should "abstain" from certain idolatrous customs! Now, to my mind, the conviction is irresistible that, if, at this time, the apostles, acting on this very question, under

the immediate influence of the Holy Ghost, had regarded water baptism as enjoined by the Lord to be of universal and perpetual obligation, some mention would certainly have been made of it in that which they issued as their decision for the settlement of this matter; and since no reference is made to it, I see no way to avoid the conclusion that, whatever their views prior to this time might have been, they now saw it was not so enjoined!

Now, in conclusion, dear friends, whatever our views as to the outward, let us be sure to realize the baptism that saves—that which removes the impurities of the heart, for without this, though all the waters of Niagara should pass over us, though we might be dipped seven times in Jordan, though we might be sprinkled or immersed by the holiest of men, our hearts would still be like a cage of unclean birds, and forever unfitted for the purity and bliss of heaven.

As a terse and comprehensive definition of Quakerism, I subjoin the following extract from a sermon preached by Benjamin Seebohm, of England, when in this country: "What is a true Quaker? It is the man who, having been brought to tremble before the Lord at the sight of himself, which is given by the light of his Spirit, has entered, by Christ the Door, into the true sheepfold; and having obtained forgiveness of sins through faith in his blood, experiences the sanctifying influence of the Holy Spirit, follows the voice of the Chief Shepherd in all

things, goes in and out and finds pasture, and brings forth in life and conversation much fruit unto holiness."

CONCLUDING REMARKS.

In laying aside my pen, there is just one question which I wish to ask my readers; it is this: "What think ye of Christ?" As you have followed me from page to page, you have seen that he was my theme. As you have read, you passed judgment upon me as an author. Some would omit probably some things I have said; others would add some things. I have omitted; and I do not presume to say my work has been so well done that it could not be improved. Opinions of this nature are *comparatively* of little consequence to me. My aim has been, not to exalt my own name, but that *Name* which is above every name. If I have succeeded in this I am satisfied, though my own name shall fade from the records of time as soon it must.

But, reader, though I may have spoken well of Christ, and written well about him, no testimony however true, and however fully believed as a statement of facts, can serve thee instead of Christ himself. It is well to know truly about him; it is infinitely better in addition to *know him*—a personal Christ, by personal experience. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Indeed, without this experimental knowledge, a correct theory will only add to our condemnation, since we will stand self-convicted of having known the right, while we

deliberately chose the wrong. "This is the condemnation that light is come into the world, and men love darkness rather than light because their deeds are evil." In a closing word, I would urge such to consider, before it be too late, the magnitude of the issue before them.

Time is passing. Every moment brings you nearer to the infinite realities of eternity. One hour's delay is a tremendous risk. If the sun of life shall set upon you before the day of Christ's salvation has dawned in your own souls, and the Day Star—the bright and "Morning Star"—has really risen in your hearts, "outer darkness," "the blackness of darkness forever," will be your portion. A personal Savior invites you to come. He waits to be gracious. O flee to him and be saved.

To those of my readers to whom Christ is precious, I would say: "As ye have received Christ Jesus the Lord, so walk ye in him." "Fight the good fight of faith. Lay hold on eternal life." Your record is on high. And soon, if we abide faithful, you and I will be privileged to meet each other, and, best of all, to meet Him to whose loving words we gave heed as He said unto us: "Come unto me." "And we know that when he shall appear we shall be like him, for we shall see him as he is."

THE END.

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